

CATHOLIC • ACTION •

Vol. XXI, No. 2



February, 1939

Bishop Gannon's Catholic Press Month Message

February Study Topic:

"The Catholic Press in the Present World Crisis"

The University in National Catholic Action
Catholic Institutions and the Social Security Act
Catholic Parent-Teacher Associations
III. Development in the Fort Wayne Diocese

The C. C. I. P. at Detroit

Our Common Catholic Interests:

Nation-wide Demand to Retain Spanish Embargo Reported

Month by Month with the N.C.W.C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

∴ *What It Is* — *What It Does* ∴

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Catholic Information, Publications, Business and Auditing, and CATHOLIC ACTION, official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

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CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

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The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

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All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXI, No. 2



FEBRUARY, 1939

OUR COMMON CATHOLIC INTERESTS

Nation-wide Demand to Retain Spanish Embargo Reported by N.C.C.M.

S PONSORED by the National Council of Catholic Men, the recently formed Keep the Spanish Embargo Committee, announced in this magazine last month, has already elicited an expression of public opinion in favor of the retention of the embargo to the extent of more than two million petitions addressed to the President and the Congress of the United States. In addition, innumerable separate telegrams and letters have been sent by individuals. Numbered among the petitioners are thousands of non-Catholics who vigorously support the Keep the Spanish Embargo Committee's stand on this vital question.

The accompanying resume of the neutrality policy of our Government, of the embargo situation as it stands at this writing, and of the work of the Committee to date is furnished by Mr. Henry Lefebure, of the headquarters office of the N. C. C. M. All those interested in preserving the peace and security of the United States are urged to continue their support of the N. C. C. M. in this important matter, in order that the very highest degree of united action may be achieved.

P RACTICALLY as old as the Constitution of the United States is its neutrality policy, dating back as it does to the period in the presidency of George Washington, when this country refused to lend assistance to its ally of only a few years before in the Revolutionary War, France, then at war with Great Britain. Laws passed in 1912,

Neutrality Policy
of United States
Old as Constitution

1922, 1935, and 1937 extended this traditional national policy specifically on the subject of arms and munitions of war—the law of August 31, 1935, making it illegal to ship arms to any nation at war. The Act of May 1, 1937, extended that law to include civil as well as international conflicts.

Since early in 1938, the last-named provision has been under attack from friends of Loyalist Spain in the persons of the Medical Bureau and North American Committee to Aid Spanish Democracy, the American League for Peace and Democracy, the American Friends of Spanish Democracy, and others. Meetings

were held by these organizations and Americans were urged to send resolutions, petitions, letters, and telegrams to Congress for the repeal of the Act. In April, 1938, a statement was issued by Edward J. Heffron, executive secretary of the National Council of Catholic Men, denouncing such efforts and calling on affiliated societies of the N. C. C. M. and Catholics in general to stand aloof from the activities of the above-named groups and to counteract them by resolutions and petitions of their own.

Toward the end of the last session of the 75th Congress, the secular press, including leading papers such as the *Washington Star*, added editorial attacks on the neutrality act. At that time, despite the late hour, there was a possibility that hearings on neutrality legislation would be held. However, after a letter from Secretary of State Cordell Hull advised against hurriedly-drawn neutrality legislation, the Senate Foreign Relations Committee decided by a vote of 17 to 1 to postpone hearings on neutrality bills.

NEVERTHELESS, enemies of the embargo act had reason to feel most encouraged with the progress of their campaign and they set to work with vigor to prepare their heaviest guns for action on the next

**Petitions to Lift
Embargo Emanate
from Leftist Meetings**

Congress. They suffered a severe setback in the defeat at the polls of Congressmen Jerry O'Connell, of Montana, and John T. Bernard, of Wisconsin, the two staunchest advocates of Red Spain to be found in the Congress, but they gained one apparently equally ardent, in Congressman Geyer, of California, who predicted in Washington on January 23 that the stand of the Loyalists at Barcelona would rank in history with the stand of the patriots at Concord and Lexington.

So, among the products of each Leftist meeting of the past summer and fall were to be found a resolution and hundreds of signed petitions calling on the President and Congress to lift the embargo on arms shipments to Spain. The heaviest gun of all was to be "Lift the Embargo Week," held in Washington beginning with an all-day conference of lifters of the embargo on January 9.

In the meantime, on December 20, the advisability of taking action to counteract the propaganda of the would-be lifters was discussed at length and decision finally made that the National Council of Catholic Men should organize a non-denominational committee to carry on such a counter-campaign, which would include a meeting in Washington, D. C. Responding to the invitation of Mr. Louis Kenedy, president of the National Council of Catholic Men, 119 prominent Americans promptly joined themselves together in the Keep the Spanish Embargo Committee, and went on record as strongly opposed to repeal of the embargo on shipment of arms to Spain. Moved by patriotic and humanitarian reasons, the Committee called on citizens throughout the nation to protest lifting the embargo as a step which would be contrary to the traditional foreign policy of the United States and dangerous to its peace and security.

Although the Committee was composed of both Catholics and non-Catholics, especially notable was the unanimity and spirit with which Catholics responded to the call.

Whether or not it be true that a considerable minority of American Catholics are unfriendly to Franco, there was no evidence of any sizeable minority group among Catholics in the question of endangering the peace of this country to aid a rule that has cruelly persecuted Christianity. Reaching well-nigh the closest approximation of unity of mind ever known in the Church in this country, on matters outside of faith and morals, Catholics in all parts of the country mus-

tered their strength behind the Keep the Spanish Embargo Committee.

Begun only to keep the United States neutral, the campaign nevertheless touched off an undercurrent of deep feeling on the part of Catholics who long had been smarting under the unfairness of the propaganda from Spain and who were fully aroused by tactics of the United Front groups carrying on the activities of the Communist Party in this country, number one objective of which has been the lifting of the embargo.

As a result, twenty of the most important national Catholic lay organizations are represented on the Committee by their chief officers, who responded immediately to the call of Mr. Kenedy to join their forces in a necessary work. Representing organizations with membership totaling well over 4,000,000 adult citizens, the acceptance of these leading Catholics was immediate. They stood four-square against any proposed action of this government to aid the persecutors of Christianity in Spain and were quick to lend their strength to appropriate action.

Members of the Committee had committed themselves to but one thing in accepting membership, namely, *keeping the Spanish embargo*. They did not declare for Franco nor for the general neutrality laws of the United States. Separated as they were in many instances by as much as 3,000 miles, it fell to the sponsors of the Committee, the National Council of Catholic Men, to organize its activities within the limits to which members had committed themselves in accepting membership. These activities took the form of two chief projects—firstly, getting American citizens desirous of keeping the embargo to make known their interest to their representatives in Congress by telegram, petition, and letter; secondly, by staging a mass meeting in Washington, D. C., of citizens of the Nation's Capital who wanted the embargo retained.

IT WAS necessary, therefore, to get a great deal of work done in a short space of time if the Committee was to counteract the effects of the Lift the Embargo activities sponsored chiefly by the North

**Keep the Embargo
Committee Given
Immediate Cooperation**

American Committee to Aid Spanish Democracy, backbone of the movement since its inception early last year.

The Committee had the cooperation of the 1,000 affiliated organizations of the National Council of Catholic Men, and the aid particularly of diocesan directors of information and the national groups represented on the Committee. As a result, very nearly 2,000,000 signatures to petitions asking Congressmen to keep the embargo have already been sent to the Congress. This figure is based on the incomplete reports to the Committee from all parts of the country and is in addition

to innumerable separate letters and telegrams sent to Congressmen by individuals. The largest numbers reported thus far have been from Philadelphia, Cleveland, Brooklyn, Miami, Mobile, the Dioceses of Paterson and Camden, and from Detroit, where a separate branch of the Keep the Spanish Embargo Committee was set up under the leadership of Attorney Arthur Maguire, and A. J. Beck, editor of the *Michigan Catholic*, and the Rev. Clare Murphy, director of the diocesan federation of study clubs.

SPLENDID coverage of a large percentage of smaller communities is also indicated in the reports turned in, and, while any number of incidents of local activities have been worthy of record, it is not possible to

Outstanding Example of Non-Catholic and Catholic Unity

bring them into the compass of a single article. One instance, however, that cannot be over-

looked is that of the petitions that came in bearing the signatures of all the leading citizens of a small Wisconsin town. They had been secured by the Catholic priest and the Lutheran minister of that town, and an inescapable conclusion to be drawn from the covering letters was that as long as these two are resident there, any un-Christian movement is doomed before it starts.

Another notable instance was that of a telegram bearing the signatures of 1,010 members of the Holy Name Society of St. Joan of Arc Parish, Jackson Heights, N. Y., and sent by them to Senator Wagner to urge his interest in retention of the embargo. In point of number of names, it is one of the largest telegrams ever transmitted by Western Union.

More spectacular, although not more important, than the project of organizing the nation-wide pro-embargo expression of opinion was that of the Keep the Spanish Embargo mass meeting in Washington on January 9. Aiming at counteracting the influence and publicity of the Lift the Embargo Conference, the Keep the Spanish Embargo Committee arranged its mass meeting for the same day and, in the showing of strength that resulted, more than stole the thunder of the would-be Lifters.

The meeting itself was preceded by a skirmish between members of the committee and the Leftist Spanish Ambassador, Fernando de los Rios. Very likely motivated in part by President Roosevelt's linking of religion with democracy as ideals worth fighting for and attempting apparently to show that there is no persecution of religion in Spain, Mr. de los Rios on January 8 sent a letter of invitation to visit Loyalist Spain to Mr. Kenedy as chairman of the Committee and sent copies to other members.

He was given an immediate reply by Archbishop Curley, who declined in plain, forceful words, com-

menting: "I guess he would have me come over wearing my clerical collar—and get murdered." "Any word or action of the Spanish Loyalist Government friendly to the Church," His Excellency added, "must be taken as a sign of fraud, or of self-deception, or of the repudiation of its principles."

Some other members of the Committee also responded, including the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference; Mr. Kenedy; and Edward J. Heffron, secretary of the Committee and executive secretary of the National Council of Catholic Men.

Monsignor Ready's reply emphasized the glaring inconsistency of the Ambassador's position since it disclosed the fact that a previous request by him for a visa to visit Loyalist Spain had brought no assistance from the Embassy. A quotation is made herein from his letter of June 6, 1938, addressed to the Ambassador: "I am preparing to depart for Europe within a few days, on a tour of observation. I desire to avail myself of this occasion to visit your country, and will be grateful to Your Excellency for anything you may do to facilitate my entry there." His reply to the Ambassador's invitation was an acceptance but included pointed reference to his own previous request of June 6.

Mr. Kenedy, in his reply, said, in part: "For myself, I can assure Your Excellency that I should be very happy to accept the invitation expressed in your letter of January 9, and to avail myself of the opportunity of examining the condition of religion at the present time in that part of Spain controlled by your Government. I may add that I have had an opportunity of making inquiries of a few other members of the Committee and can assure Your Excellency that at least several of them would be glad to accept a like formal invitation if properly extended to them."

THE opening skirmish was decided definitely for the Keepers of the Embargo as was to be the comparative showing of strength in the meetings that were held on the following day.

Washington Protest Meeting Attracts 7000 Persons

Presenting four distinguished speakers, one a Protestant, the first Ambassador from the

United States to the Spanish Republic, and receiving most effectual support from the Archbishop of Baltimore, and from his Auxiliary, Bishop McNamara, and the pastors of Washington, the mass meeting attracted an overflow crowd of at least 7,000 persons to Constitution Hall. This was just about ten times the number attracted to the Lift the Embargo Conference held in the Masonic Temple.

Called to order by Mr. Kenedy, who served as chairman, the meeting heard first a brief statement of the

platform of the Keep the Spanish Embargo Committee from Mr. Heffron, its secretary. Mr. Heffron emphasized the fact that the Committee took its stand on only one point, namely, that the embargo on shipment of arms to either side in Spain should not be lifted in any manner, for the reason that that would be a definitely partisan act which would (1) be dangerous to the peace and security of the United States, and (2) be giving aid and comfort to the persecutors of religion in Spain.

MISS AILEEN O'BRIEN was introduced next as one who had spent 18 months as a relief worker in Spain and who, moreover, had spent much of her life among Spanish people. Her contribution to the

**First U. S. Ambassador
to Spain Pleads
for Embargo Retention**

program was not only of observations on the war and neutrality, but also information on the character and traditions of Spaniards.

The Honorable Irwin Laughlin, who, as has been stated, was first United States Ambassador to the Spanish Republic and is a non-Catholic, spoke on the background of the civil war in Spain and of its two contending factions. Having been the Ambassador to Spain from 1929 to 1933, Mr. Laughlin's testimony as to the trend of Spanish affairs during the last days of the monarchy, the birth of the Spanish Republic, its progress during the first two years of its life, his association with its leaders, is all given from first-hand knowledge. The observations made in his address on these points and on understanding the Spaniards are worthy of the attention of any student of the Spanish War.

The next speaker was The Honorable Martin Conboy, distinguished attorney of New York, who has held many high public offices. Mr. Conboy very quickly established himself with his listeners as an authority on neutrality legislation and policy. He discussed his subject purely from the point of view of the interests of American citizens, stating at the outset that the American reason for keeping the Spanish embargo is that it conforms to the traditional neutrality policy of the United States. Mr. Conboy devoted his address to establishing this statement. His expressed interest was principally the peace of the United States. This he emphasized time and again in his address. Listeners were given the conviction that if they want to take the road that led to war in 1917, then lifting the Spanish embargo is the first step.

Devoting a large share of his address to exposing the Communistic connections and activities of the United Front organizations in this country that are working to lift the Spanish embargo, the Rt. Rev. Msgr. Fulton J. Sheen, the fourth speaker of the evening, also listed the outrages against the Church and the persecutions

of Christianity for which their counterparts in Red Spain have been responsible. Monsignor Sheen discussed the fallacies in the arguments used by proponents of lifting the embargo and said: "America has already supplied enough. The Communist Front organizations of America have sent to Spain 4,000 American boys, and while they were there they learned how to sing the *Internationale* and to come back and clench their fists and form a revolutionary nucleus for the future. We do not want our guns to learn what these boys learned, namely—to spit fire to the tune of the *Internationale*; therefore, let us keep them out of Spain."

On Sunday, January 8, just prior to the meeting, the Committee had inserted half-page advertisements in the Sunday papers of Washington stating its position on the embargo question. This was not only to attract a larger audience to the mass meeting, but to put before the people of Washington, including members of the Congress of the United States, the case of the Keep the Spanish Embargo Committee.

The meeting over in very gratifying manner, efforts have not been relaxed. News releases, petitions, and literature are still being circulated, and copies of the proceedings of the mass meeting have been printed in a 64-page pamphlet, 10,000 copies of which will be distributed within the next few weeks. Copies of the pamphlet were sent to members of Congress on January 21, as well as to high Government officials. The pamphlet has been printed in an inexpensive edition as well, so that copies may be secured in quantities for \$3.00 per 100, plus postage.

Mr. Conboy also prepared a comprehensive reply to former Secretary of State Stimson's letter urging that the embargo be lifted. Mr. Conboy's letter was printed by various New York and Washington newspapers.

A SPLENDID study of the embargo question from the standpoint of international law has been prepared for the Committee by Dr. Herbert Wright, of the Catholic University of America, and has just been

**Opinion of
Dr. Herbert Wright
International Law Authority**

received from the press. Copies of this 33-page pamphlet also have been distributed to members

of Congress and to officials of the State Department.

Exactly what have been the actual effects of the Keep the Spanish Embargo campaign to date, it is not possible to say. However, although no inquiries have been made on Capitol Hill, 12 Senators and 37 Congressmen have volunteered the information that they do not want the embargo lifted, which is unusual tribute to any pressure group, or counter pressure group as the Committee actually is. In addition, of the 228 petitions (representing various sized groups of signers) relating

(Turn to page 8)

MILITANT CATHOLIC PRESS NEEDED to SAFEGUARD CHRISTIAN INSTITUTIONS

Text of the Annual Catholic Press Month Message of the Most Reverend
Episcopal Chairman of the N.C.W.C. Press Department

By Most Rev. John Mark Gannon, D.D., Bishop of Erie

THE Catholic Church in America has built majestic cathedrals and matchless seminaries. It has yet to build a great, powerful, Catholic press. We have expended more than a billion dollars in establishing a school system of Christian education. We have invested, relatively, a pittance in our American Catholic press. We can quickly lose all without the protection of a militant Catholic press.

If ever there was a time in the history of the United States when the imperative demand for an intelligent, militant Catholic press was strikingly evident, that hour has arrived.

America is literally under the siege of an evil propaganda. With even more deadly devastation than organized infantry, artillery, and airplanes inflict, the evil ideology of the century is rapidly destroying the beautiful old forms of American democracy of which we were always so proud.

The Siege of Evil Propaganda

Our American Constitution is attacked as a conservative instrument fashioned by some simple-minded colonials; our great industrial life has been exposed as a horrible evil and a mark of shame; our American farmers have been regimented like little children and, between gift checks and no work, thrown into a state of confusion; our educational system has almost completely removed God and Christian influence from the character-building of millions of American children. Obscenity in its most brazen form stalks through the land, both in literature and on the stage. The whole social and political structure of America, weakened by the loss of Christian education and morality, is now besieged by an evil ideology, call it any "ism" you wish, and we are shamefully unprepared to withstand the attack. Indeed, we lack the moral courage to fight and to discipline ourselves.

Frankly, the honest observer of current America must concede that Christian tradition and practice is rapidly disappearing from American life and a social and political revolution is making America into a new pattern of some unholy design into which the promoters

hope the threads of the Catholic Church are not to be woven.

We announce, from high places, the building of ten thousand new bomber airplanes and a new, powerful fleet of battleships, but we are silent about moral citizenship or punishment for intellectual treason and the evil of subversive propaganda.

Catholic Church Must Care for Itself

In a civil shipwreck of this kind, the Catholic Church must take care of itself. Under like conditions, the Catholic Church in other lands could neither hold its membership intact nor escape the sea of persecution piling high upon it without a live, vigorous, intelligent Catholic press. There is no reason to think the Catholic Church in America can escape the same experience. Ten thousand able writers must be recruited; volumes of printed and spoken words of defense and attack must be distributed to appease and enlighten the discontented and to soften the fury raging among the misinformed and deluded.

The American people, both Catholic and non-Catholic, read, and read constantly. Perhaps no people in the world read so much as the American people. One has but to look at the newsstands and bookstores to get a fair picture of what and how much the American people read. The teeming American millions are saturated daily with information from the secular press and the weekly and monthly magazines. These are often the vehicles for sinister propaganda of all sorts, sometimes for obscenity and frequently for anti-American and anti-Christian thought. Therefore, the American people, including the Christian portion, are secularized, modernized, and largely paganzed.

Sickness Caused by Germ of Secularism

We are infected with the germ of secularism and a whole series of maladies has developed in the political and social structure of the nation. Like a sick man, America appears to want to be made over into something different.

We find no difficulty in uncovering startling facts to

substantiate the above analysis of American paganism and to reveal the secular corruption creeping into Catholic thought and practice. Let us look at the record of three recent polls: On birth control, and divorce, in *The Ladies Home Journal*; and on Spain, by Dr. Gallup.

Result of Popular Polls

On these three questions, the Catholic Church, from the Holy Father down to its most humble Bishop, has taken a declared and positive stand.

Yet, to the question, "Are you in favor of birth control?" 84 per cent of the Protestant women who answered were reported as replying "Yes," and 79 per cent of all the women answering did likewise. In its July, 1938, issue, *Fortune* also put the question, "Do you believe in the teaching and practice of birth control?" and the answers given were: "Yes," 63 per cent; "Don't know," 14 per cent; and "No," only 23 per cent.

In February, in *The Ladies Home Journal*, the poll, in answer to the question, "Do you believe in divorce?" revealed that American women showed 69 per cent in favor of divorce.

In reference to the Spanish civil war, Dr. George Gallup, the director of The American Institute of Public Opinion, polled the question: "With which side do you sympathize in the Spanish civil war, the Loyalists or Franco?" The figures were given as 76 per cent for the "Loyalists," 24 per cent for Franco.

These were the results given for the country at large. Particular figures were given on Catholic votes in each poll. Interpretations of these figures have been seriously challenged. We cannot, however, escape the deeply disturbing fact that in each case some Catholics—and in numbers sufficient to have real significance—voted for birth control, for divorce, and for the Spanish "Loyalists."

Of course, polls are subject to interpretation, but obviously it would be unreasonable to close our eyes to this record of current opinion. While no one today can be sure what is to happen tomorrow, there are signs and pulse beats a calm listener may detect. Thoughts, now but a whisper, may be startling headlines and news tomorrow, and, later on, laws governing society.

The only reasonable explanation to give to the above polls is that those American Catholics who express such shocking opinions do not subscribe to the Catholic newspaper. They read secular newspapers and magazines which evidently corrupt their Catholic thought and practice. Were they regular readers of Catholic newspapers, it would be impossible to hold such opinions.

Granting the Catholic press is a most necessary instrument today for the protection of the Faith, what means do you propose, to make it produce more effective results?

Press Needs Financial Aid

My answer is "Subsidy by the Bishops." By subsidy, I mean financial support of the Chancery and that powerful leadership and press support that only the Ordinary of a Diocese can give.

We need to support our press so that the Diocesan Catholic newspaper may extend its circulation until one may truly say: "We deliver each week a Catholic newspaper into every home of the Diocese, without exception."

Why stop with Catholic homes? During these critical times why not deliver Catholic Thought and Practice into the homes of non-Catholics? Why not give the new Diocesan Bureau of Information the task of circularizing large groups of non-Catholic Americans with the Diocesan newspaper?

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Nation-wide Demand to Retain Spanish Embargo—(Continued from page 6)

to the embargo, printed in the *Congressional Record* for January 17 and three days following, 224 are for keeping the embargo and two are not clear as to their meaning, leaving only two for lifting the embargo. Practically the same proportion of *pro* and *contra* embargo petitions may be observed in the *Record* for any other day of the current session.

FURTHERMORE, it is to be noted that the President, in his message at the opening of Congress, said that our neutrality laws "may operate unevenly and unfairly—may actually give aid to an aggressor and deny it to the victim," which was interpreted to mean that the President would be for lifting the embargo. Three weeks later, however, in his Press Conference on January 24, President Roosevelt was reported to have defended the nation's foreign policy. "Mr. Roosevelt declared that while it is impossible

to lay down a hard-and-fast foreign policy to meet every possible situation in the future, this country's course of procedure, far from being flexible, has become well established and definite in its development since 1776" (*Washington Post*, January 25, 1939). Finally, the Senate Foreign Relations Committee, which had scheduled hearings on the neutrality bills to begin late in January, has now postponed its hearings indefinitely.

However, Lift the Embargo advocates, we may be sure, will not discontinue their campaign. It is now planned to secure 1,000,000 more signatures to Lift the Embargo petitions, and the first meeting in Washington to secure the local quota of 25,000 signatures was held on January 23 and attended by more than 500 people. If outdone in this effort, it is safe to say that they will come back on a new tack and repeat until the last battle of the war is fought.

✱

CATHOLIC INSTITUTIONS *and the* SOCIAL SECURITY ACT

A MATTER of nation-wide interest receiving consideration from employers and employes alike is the administration of the Social Security Act. Recently President Roosevelt sent to Congress a message accompanied by a report of the Committee on Economic Security asking for an extension of the benefits of the present act. In this article the director of the N.C.W.C. Legal Department points out some of the complications involved in its administration, especially as applied to Catholic institutions such as schools, hospitals, charitable institutions, etc.

By William F. Montavon, K.S.G.

ON JANUARY 16 the President sent to Congress a special message accompanied by a report of the Committee on Economic Security. The President recommends specifically that the benefits of federal old-age insurance and the federal-state unemployment compensation system be extended and deems it particularly important that coverage under the federal old-age insurance system be thus extended.

The difference in emphasis reflects the difference between risks of unemployment and old-age disability. There is no cure for disability resulting from age. Provision for old age must be made by economies accumulated throughout the period of gainful employment. Unemployment, on the other hand, is casual in nature and provision against unemployment is to be made during recurrent periods of remunerated employment. Provision against old-age disability must be cumulative.

Under the Social Security Act not all persons gainfully employed are covered by either the unemployment compensation system or by the old-age insurance. Employment in non-profit organizations, maritime employment, and public service, federal, state, and local, excludes the employe from the benefits of both the unemployment compensation and the old-age insurance provided by the act as it now stands and exempts both the employe and the employer from the taxes levied by the act. The President in his message recommends that the act be amended to extend the coverage to the employes of non-profit organizations.

THE Social Security Board in its last annual report differentiates between those groups now not covered in which there is an employe-employer relationship and those in which there is self-employment. Where there is an employer-employe relationship the workers are substantially in a situation similar to that of cov-

ered workers, and, as the Board says, they may be included in the system without changing its present nature.

That these workers should be included, especially in the old-age insurance, is most desirable from the worker's point of view. Workers now in excluded employments but not permanently bound to such employments may at later periods acquire benefit rights by working in employments that are not excluded. The rights they could thus acquire, however, would not be as complete and extensive as they would be had they been working continuously in a covered employment. Thus the worker in the employment of a non-profit organization is practically reduced by the Social Security Act to a condition of economic inferiority as compared with one who works in an employment operating for profit.

AS WORKERS become conscious of this fact and are made to feel the loss in the value of their old-age insurance, it will probably become increasingly difficult to find satisfactory workers who will be willing to make the sacrifice of a part of their old-age insurance benefits which would result if they accept work in an employment not covered. Thus it becomes apparent that excluded employments may find the exclusion a burden rather than a benefit.

When one applies to a particular non-profit employment the recommendations of the President that the workers in a non-profit employment be included, it becomes apparent that the problem is more complicated than it at first seems.

A Catholic hospital, educational or charitable institution, employs workers between whom and the institution exists the employe-employer relationship.

It is customary for the wages of these employes, or of some of them, to be paid part in cash and part in

kind, and the computation of the exact wage received by each employe calls for the setting of uniform standards by which to evaluate payments made in kind.

AN INSTITUTION may employ an engineer or a gardener. It may pay him a cash wage and in addition provide for him and even for him and his family suitable living quarters, food, heat, light, and other things, that is pay him in kind a substantial part of his total compensation. To bring such an employe under the old-age insurance or unemployment compensation system would require the placing of a cash value on the part of the compensation paid in kind and the adding of this to the compensation paid in cash to determine the taxable wages of the employe, and on this total income the employe would pay the tax on his wages. Thus an employe receiving per month sixty dollars in cash, living quarters valued at ten dollars, and subsistence valued at forty dollars would have a monthly wage of one hundred and ten dollars. This would be the basis for the tax he would pay and for the annuity he would eventually receive.

At times charitable institutions provide employment for persons who are convalescent or partially disabled, unable to perform a full day's work. Such persons frequently receive medical care along with subsistence and a slight compensation in cash. The payment of a tax on their wages might be beyond their ability to pay.

In addition to these employes, the work of a Catholic institution is often carried on by men and women workers who are members of a religious order whose vow of poverty is not compatible with the employer-employe relationship. These religious might perhaps come under the classification of self-employed workers referred to by the Social Security Board. In this case provision will have to be made in amending the act for their exemption from the payment of the tax and their exclusion from the benefits of old-age insurance.

The non-profit organizations, employment in which is not covered by the Social Security Act, are under the law granted exemption under general laws of taxation. The Social Security Act levies an excise tax on payrolls to be paid by the employer. Shall the tax-exempt, non-profit organization whose employes are to be covered by the old-age insurance under the proposed amendment be granted exemption from the payment of this excise tax?

CHARITABLE, educational, and religious organizations are granted tax exemption everywhere in the United States as a recognition not alone of the social character of the services they render but also of their right to be free from the intervention of political agencies in matters affecting their right to exist.

Tax-exempt institutions customarily are subject to special assessments. The tax levied for the support of

old-age insurance is not of the nature of a special assessment. It is truly a tax, the income from which is paid into the general fund and is subject to appropriation for general purposes.

However, the law which imposes this tax provides for substantial appropriations for the support of old-age insurance. The act provides for an Old Age Reserve Account and authorizes the appropriation to that account for each fiscal year of an amount sufficient "as an annual premium to provide for the payments required under this title, such amount to be determined on a reserve basis in accordance with accepted actuarial principles." Since the act has been operative, amounts appropriated to the reserve account have been substantially the same as the amount of revenue derived from the tax. Should it at any time become apparent that the revenue were less than the amount required to maintain the reserve, the tax rate might by law be increased, and if the opposite proved true, it might be reduced. There is every reason to expect that the amounts appropriated from year to year to maintain the reserve will be substantially the amount of the revenue derived from the tax. When additional experience has been acquired, it may become practical and desirable by law to establish a direct relation between the revenue collected from the taxes on payrolls and the appropriations to the reserve.

IT IS thus clear that the tax for all practical purposes is a contribution paid by employer and employe indirectly to the reserve, and thus is akin to a special assessment.

It is not stated either in the President's message or in the report of the Social Security Board whether or not the non-profit organization is to be subject to the tax on payrolls. In 1935, when the Economic Security Bill was before Congress, delegations representing charitable, religious, and educational institutions, appearing at public hearings before the Committee on Ways and Means and on Appropriations, expressed a desire that their employes be not excluded from the coverage of old-age insurance, but at the same time insisted that the tax exempt status of the employing institution be recognized and safeguarded. This appeal had a sympathetic hearing. It is a logical appeal.

Tax-exempt organizations share in all the public services on an equal footing with those that are not exempt. The employes of tax-exempt institutions do not enjoy the exempt status of the institutions for which they work, but are subject to income and other taxes, federal, state, and local. There is no essential difference between the service rendered by old-age insurance and other public services such as public education, etc. A majority, therefore, of charitable, educational, and religious institutions, so far as they have publicly assumed a position, desire (Turn to page 16)

ROLE of the UNIVERSITY in

By

Edward J. Kirchner NATIONAL CATHOLIC ACTION

THE accompanying article is the second in a series dealing with the functions and importance of Pax Romana—the Catholic World Secretariate of National University Federations. The title appearing above is the theme of the Pax Romana Congress to be held at the Catholic University of America, in conjunction with its Golden Jubilee Program, and Fordham University, August 26 to September 9, 1939. "In this Congress," states Mr. Kirchner, international president of Pax Romana, "students, graduates, officials of the universities and national Catholic leaders from many countries will discuss the problems of university Catholic Action and attempt to elaborate a program by which the university men and women of the Catholic world may be brought to a clearer understanding of their responsibilities in Catholic Action and to a more effective participation in its work."

JACQUES MARITAIN is quoted as having said that the most fearful phenomenon of the nineteenth century was the separation in thought, on social matters, between the body of the Church and Leo XIII. The sentence has been quoted with approval by other Catholic writers, who point out that if the Encyclicals of Leo XIII and of more recent Popes had been able to penetrate rapidly into the whole Catholic body, the crisis of civilization in which we find ourselves would be much less acute than it is. But the fact was that there were no adequate means as yet developed to penetrate quickly the great masses of Catholics with the doctrine of the encyclicals; and even today, almost half a century after the great encyclical on the Condition of the Working Classes, we cannot say that this penetration has been adequately accomplished, even though the driving force of a threatening world revolution has been added to the directions of the Papacy to urge us on.

Christian Apostolate a Personal Concern

Leaders today rejoice that in Catholic Action they now have an adequate means for accomplishing this penetration. For Catholic Action has made it clear that the Christian Apostolate is a personal responsibility in every walk of life; thus bringing it about that the mass will no longer wait inertly to be penetrated, but will actively seek the knowledge necessary to assume its recognized responsibilities; it has given the Church a new and powerful *dynamic* organization beginning in every parish in the world and ending at the Vatican, thus making it possible to unite Catholic forces on many other grounds than the bare essentials of doctrinal unity; and it assures to the Christian faithful not only a juridical and formal direction by the Hierarchy, but a real and efficacious direction of thought, of sentiment, and of action in union with the Pope and the Bishops,

through an organized and continuous program of personal formation.

Thus in a world organized in Catholic Action, the directions of the Holy See and of the Bishops can reach the whole Catholic body in the space of 10 years or so, instead of the half century or more (usually much more) now required.

Catholic Action Directive of Holy See

This is all very well—except for the fact that Catholic Action is itself a directive of the Holy See, and must make its own way practically on the same basis as Leo XIII's encyclicals. It is now almost 20 years since Pius XI's first great encyclical on Catholic Action, the "Ubi Arcano Dei," and it is over 30 since the "Pi fermo proposito" of Pius X, and no direction from the papacy since the preaching of the first Crusades has ever had such insistent official publicity;* yet a man would have to be presumptuous indeed to maintain that Catholic Action, without qualification, is an achieved thing.

Are we not face to face once more with the situation described in the first paragraph of this article: that there is no adequate means *before* Catholic Action to reduce Papal directives quickly into general practice? Are not those who are working precisely to establish and perfect Catholic Action always working, to some extent at least, *before* it and without its help?

Response to Social Encyclicals Slow

The fact is that they are, and rather than accept such a discouraging conclusion it would be good to re-examine the situation that accounted for the slowness of general response to the social encyclicals. Instead of

* The Collection of Pontifical Documents "L'Action Catholique" (Bonne Presse, Paris) forms a volume of 600 pages, and extends only to 1933.

saying that there was no adequate means to penetrate quickly the whole body of Catholics, is it not truer to say that means which could and *should* have been adequate were found wanting? The problem, after all, was not the almost hopeless one of penetrating the whole body of Catholics *directly* and *immediately*; it was the much easier problem of getting Catholic teachers, Catholic writers, Catholic leaders generally, to inform themselves and to direct their leadership into the new channels.

And it is *that* which failed.

Responsibility for Leadership

More and more the students and leaders of Catholic Action are inclining to the belief that that is their great problem also: to bring Catholic leaders generally to inform themselves on Catholic Action and to direct their leadership into the new channels that it opens up.

Evidently the best place for this problem to be solved, if it is ever to be solved, is in the universities of the world. There our leaders are formed; and if the formation given them ignores the spirit of Catholic Action, or, what is worse, directly combats that spirit, then the development of Catholic Action will be slow and imperfect. If on the other hand, that formation is in the spirit of Catholic Action, then the rapid spread and successful functioning of Catholic Action is largely assured.

If no special effort is made, the chances are for failure. Probably no class of men in the world are more agreed on the difficulty and ungratefulness of their task than are those who try to organize university students and alumni for Catholic Action. It is a temptation here to quote from letter after letter in support of this statement, but for the time being it must stand as a simple assertion. It is easy to assign reasons for this "backwardness" of the university in Catholic Action. In the first place the work of the university is absorbing and largely traditional in character, so that the tendency to ignore a new movement, even so epochal a one as Catholic Action, is very great. In the second place the outlook of the university is strongly colored by the intense individualism often referred to as "Academic Freedom," and any form of individualistic approach is fatal to a solid grasp of the significance of Catholic Action.

Purpose of Coming Pax Romana Congress

But these reasons are not excuses. If the problems of university Catholic Action are brought out into the open, discussed by competent leaders and attacked resolutely by all the forces interested in their solution, then there is no reason why they should not be solved.

This is the purpose of the coming Congress of Pax Romana. Here in the United States for the first time university students and graduates, university officials, and leaders of National Catholic Action from many

parts of the world will come together to discuss the problems that they hold in common. Out of such a discussion untold good can result.

Pax Romana began as a general attempt to heal the wounds left by the great war in the international life of the Church. It spent its first decade studying the field, and of late is becoming more and more orientated towards the difficult subject of University Catholic Action which preoccupies Catholic leaders in many lands. The coming Congress will mark its definite entrance upon a crusade for the strengthening of University Catholic Action throughout the world.

The reasons for desiring a strong University Catholic Action:

"University men and women are certainly not on the borders (of Catholic Action), as some one unhappily expressed it recently, but hold a place which is, in a certain sense, the first, and has always been so called by the Pope; just as, to adopt an image for military life, it is the Military Academy ('West Point' in America) which holds first place in the army because it is from it that good leaders, good officers, and a good general staff must be provided. From among the university men and women, therefore, the Holy Father is waiting for a good general staff for Catholic Action." (Pope Pius XI in a Discourse to the University Catholic Action of Italy, December 22, 1935.)

Pope Holds University Catholic Action First

It is easy to see why the Holy Father assigns this "first place" to University Catholic Action. First of all, as He himself points out, it supplies the *leaders* for the whole national organization, viz:

In *Catholic Action* itself, which demands a continuous recruitment from among the most capable young people of the country, who are naturally to be found in colleges and universities. Yet in the somewhat artificial life enforced by their scholastic preoccupations, these young people tend, if left too much to their own methods of organization, to develop attitudes of exclusivism and particularism which makes it difficult for them to understand and accept in later life the great solidarity and comprehensiveness of true Catholic Action. Thus if Catholic Action is to find, in its recruitment from the university, men who understand its principles and are sympathetic to its methods, it must train them to these principles and methods during their all-important years of formation.

Auxiliaries to Catholic Action

In *Catholic activities* outside Catholic Action proper ("Catholic Social Action" and the spiritual "Auxiliaries to Catholic Action"), for if the leaders of these activities are trained to the attitudes of exclusivism and particularism noted above, they constantly hinder the proper functioning of Catholic Action by their in-

ability to understand its purposes or to accept its coordinating direction.

In the *Spiritual Direction of Catholic Action* by the clergy, who are, as the Holy Father has put it, "the soul of Catholic Action," and many of whom, especially those who are professors in the seminaries, receive at least part of their training in the universities.

Agency for Intellectual Leadership

Not only does the university thus supply Catholic Action with the leaders it needs, once Catholic Action effectively enters the university field, but at the same time the university is the most appropriate agency for supplying to Catholic Action that *intellectual leadership* it must have if it is to function properly. To a certain extent it is perhaps unfortunate that Catholic Action has been so widely publicized. The very familiarity of the term has led most people into the easy supposition that they know what it signifies, yet in all probability no other form of action ever proposed to the faithful has been more difficult of comprehension.

The Holy Father himself is authority for the statement that Catholic Action is difficult to understand, that it can be understood only by those who are willing to study it without preconceived ideas, and that many even of the people who are working in it do not really understand it.

Evidently the university is the best instrument at the disposal of Catholic Action to insure to itself that

comprehension of which it stands so much in need; but the university, especially a Catholic university, is conservative, and will not effectively enter this new and almost "revolutionary" field unless it is influenced to do so by Catholic Action itself.

Finally, the university occupies a "key position" in the national organization of Catholic Action: On the one hand it forms the group most easy to influence quickly, because it is compact, homogeneous, and open to intellectual influence; and on the other it has so many and such necessary relations with every other aspect of the national Catholic life that if it is once solidly organized in that particular form of organization which seems most fruitful for Catholic Action in its national conditions, it can then be employed as an example and as an instrument for extending this form of organization to all other groups.

Slogan of Coming Congress

These are the considerations that have led Pax Romana to adopt as the theme of its 18th International Congress: "The Role of the University in National Catholic Action." In this Congress students, graduates, officials of the universities and national Catholic leaders from many countries, will discuss the problems of university Catholic Action and attempt to elaborate a program by which the university men and women of the Catholic world may be brought to a clearer understanding of their responsibilities in Catholic Action and to a more effective participation in its work.

BISHOP DUFFY FORMS DIOCESAN CENTRAL PAMPHLET SOCIETY

LAST month there was launched in the City of Buffalo, N. Y., one of the most pretentious projects for the distribution of Catholic pamphlet literature that has thus far come to our attention. With the Bishop of Buffalo, the Most Rev. John A. Duffy, serving as president and with a group of distinguished priests and laymen aiding as officers and directors, there has been formed the Catholic Pamphlet Society of Buffalo, the work of which will be to install in the near future pamphlet racks in the churches of the diocese and later in institutions, clubs, and other public places. In launching the project, Bishop Duffy is quoted in the *Catholic Union and Times*, official organ of the diocese, as saying:

"The American Hierarchy, in response to the call of the Holy Father, is endeavoring to use every instrument of communication to present to the American public the truth about the Catholic Church, its fundamental principles, its ethical code, its solutions of the burning issues of the day," Bishop Duffy said at the first meeting of the organization.

"One of these instruments has been in our midst for many years. It is the pamphlet. As regards the production of pamphlets, the Church in this country has reached a very high state of development. The present day Catholic pamphlet is as presentable a piece of literature as modern art, logical thinking, and forceful expression can make it. For its purpose it is the most effective implement that it can be made.

"Unfortunately, however, the field of distribution has been very poorly developed. To put this field on a solid basis, to make the distribution of pamphlets as effective

as their production, I have organized a division of the newly created Bureau of Information, to be known as the Catholic Pamphlet Society of Buffalo.

"In general outline, the plan is to provide racks in the churches of the diocese, to relieve the pastor of any responsibility in maintaining the racks, and to service them from a central agency. In this way it is confidently hoped that the causes of the failure of pamphlet racks in the past may be removed."

Bishop Duffy particularly stressed the importance of this project to the Church and called upon all Catholics to lend their support to this most important work. The slogan of the Society which was advanced by Bishop Duffy will be, "Knowledge Is Power."

The Buffalo Plan has been carefully built up to gather together the pamphlets published by over 35 different publishing houses, to unify this material, and to make possible a proper distribution of it among the laity.

Pamphlet publications of the N. C. W. C. are among those selected for display and sale and several quantity orders have already been received from Rev. Eugene Selbert, secretary, and Gregory J. Deck, business manager of the Society.

Other dioceses are certain to follow the Buffalo plan with no little interest. At some future date CATHOLIC ACTION hopes to carry a feature article describing the plan in more detail and explaining the methods of financing, selection, maintenance, sales and accounting. In the meantime, CATHOLIC ACTION wishes the Buffalo pamphlet project every possible success.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Holy Father Sends Blessing to All Supporters of Montezuma Seminary

IN A LETTER sent by Monsignor Ernesto Ruffini, Secretary of the Sacred Congregation for Seminaries and Universities, to The Most Reverend John Mark Gannon, Bishop of Erie and chairman of the Committee of Bishops on the Mexican Seminary, the heartfelt thanks and blessing of His Holiness, Pope Pius XI, are sent to all who have helped to make possible "Montezuma," the seminary established near Las Vegas, N. Mex., by the Bishops of the United States for the training of candidates for the priesthood from Mexico, where the conduct of seminaries is forbidden by law. Monsignor Ruffini's letter to Bishop Gannon reads as follows:

"In accordance with my office, I have humbly submitted to the Holy Father, the Prefect of this Sacred Congregation, your letter of November 10, 1938, in which you have described the successful growth and development of Montezuma Seminary.

"His Holiness extends to Your Excellency his very

warm congratulations on the remarkable progress of Montezuma, and he also directs me to express his heartfelt thanks and gratitude to all those who, by their prayers, their contributions, and their labors, have helped to make this splendid institution possible.

"His Holiness, as a loving token of heavenly graces in the Lord, likewise bestows his Apostolic Blessing upon Your Excellency, as well as upon the Reverend Fathers of the Society of Jesus, who are training and educating the students of this seminary; upon the Most Reverend Ordinaries of the United States of America, who, with kindly hearts and sympathetic understanding, have undertaken to support the work of this distinguished seminary; and upon the beloved students in Christ, who are enrolled in this institution."

Bishop Crimont Given Coadjutor As Aide in Alaskan Vicariate

LAST month, through the *N. C. W. C.-Fides Service*, came news of the appointment of The Reverend Walter Fitzgerald, S.J., as coadjutor with the right of succession to The Most Reverend Raphael Crimont, Vicar Apostolic of Alaska.

Born at Peola, Wash., in 1883, Bishop-elect Fitzgerald entered the Society of Jesus in 1902. He made his studies in philosophy at Spokane and in theology at Immaculate Conception College, Montreal. After his ordination in 1918, he secured the degree of Master of Arts, and later the equivalent of the doctor's degree. Successively Rector of Gonzaga College, Spokane; of the novitiate at Townsend, and of Seattle College, he was eventually placed at the head of the Oregon Province of the Society, on which the Alaska Mission depends. He has done much work among the Indians throughout Oregon.

To Father Fitzgerald, CATHOLIC ACTION extends its felicitations and best wishes for success in the increasingly important Alaskan missionary field, so fruitfully cultivated and so effectively served by its present venerable Vicar Apostolic, Bishop Crimont.

Program of 1939 "Call to Youth" Series Sponsored by N.C.C.W.

THE third annual series of radio addresses on youth sponsored by the Youth Committee of the National Council of Catholic Women will begin on Saturday, February 4.

The "Call to Youth" programs will be inaugurated over the red network of the National Broadcasting Company by Miss Anne Sarachon Hooley, national chairman of Youth. Her address will be followed by those of 16 other prominent speakers, the series ending on May 27.

The broadcasts this year will be over a larger and more powerful network and will be heard from 12.30 to 12.45 p. m., Eastern Standard Time. The titles of the addresses are:

February 4, "Thinking Through"; February 11, "Youth and the Church"; February 18, "The Heralds of Youth"; February 25, "With Chart and Compass"; March 4, "For God and Country"; March 11, "Home Sanctuary"; March 18, "Beauty Serves"; March 25, "More Joy"; April 1, "Crusading for Christ"; April 8 (Easter Saturday), "Goal of Christian Living"; April 15, "The Mirror of Justice"; April 22, "Working Apostles"; April 29, "The Sword of Peace"; May 6, "We Dare to Be Different"; May 13, "Youth Apostolate"; May 20, "Rallying to Christ"; May 27, "Members One of Another."

with the N. C. W. C.

N.C.E.A. Executive Board Announces Plans For 1939 Annual Meeting—April 12-14

THE officers and Executive Board members of the National Catholic Educational Association met in Washington, D. C., on January 18 and approved arrangements for the Thirty-sixth Annual Meeting of Association to be held at the Catholic University of America during Easter week, April 12, 13, and 14.

The convention will be formally opened on Wednesday morning, April 12, with Pontifical Mass in the National Shrine of the Immaculate Conception. This will be followed by a general meeting in the Catholic University Gymnasium. Sessions of the various departments and sections will be held during the three-day period of the convention on or near the Catholic University campus as follows: College and University Department, McMahon Hall; Seminary Department and Minor-Seminary Section, Caldwell Hall; Parish-School Department, Gymnasium; Catholic Blind-Education Section, Mullen Library. The Secondary-School Department will hold its sessions in Trinity College Chapel Auditorium.

It is expected that the annual banquet on Thursday evening, April 13, will be an outstanding event of the convention. Another interesting feature—the Commercial Exhibit—will be conducted in the Catholic University Gymnasium.

The Most Reverend John B. Peterson, Bishop of Manchester and episcopal chairman of the N. C. W. C. Department of Education, is president general, and The Reverend Doctor George Johnson, executive secretary of the N. C. W. C. Education Department, is secretary of the Association.

The Catholic Library Association will also hold its annual convention at the Catholic University during Easter week. General sessions will begin in the Catholic University Music Building on Tuesday morning, April 11, and will be followed by round-table discussions and luncheon sessions on Tuesday afternoon, Wednesday, Thursday, and Friday mornings in the Music Building, Mullen Library, and at Georgetown University.

Both conventions are being held in the Nation's Capital as a tribute to the Golden Jubilee of the Catholic University of America.

Archbishop Rummel Joins Movie Operators In Relief Program for European Refugees

SENDING a contribution "as an evidence of participation in the movement," The Most Reverend Joseph F. Rummel, Archbishop of New Orleans, commended the movement of the 325 motion picture theaters in Louisiana, Mississippi, Florida, and Texas to raise money for exiles from Germany, Austria, and central Europe.

As chairman of the committee of the Hierarchy of the United States for Catholic Refugees from Germany, Archbishop Rummel had a special interest in the plan of the theaters to give for the exiles in general the receipts of Thursday, January 26, with no deductions made for operating charges. The money will be sent to the American National Joint Distribution Committee, New York City.

The 36 "minute men" appointed to promote interest by speaking at New Orleans theaters in advance of the day includes The Right Reverend Monsignor Peter M. H. Wynhoven.

A letter from the Archbishop, in the daily secular papers of New Orleans, said:

"Naturally, my sympathy extends to those hundreds

of thousands of human beings who are today made homeless and impoverished as a result of the harsh policies adopted by the countries of their birth. It is a strange phenomenon in the so-called twentieth century of enlightenment that governments, which should extend a protecting hand over all their subjects, cast them off by the legion and thrust them ruthlessly upon the charity of the rest of the world."

N.C.W.C. Immigration Bureau Serving Worthy Aliens Faced With Deportation

THE Immigration Bureau of the National Catholic Welfare Conference, through its Washington, El Paso and New York offices, is actively lending assistance to hundreds of aliens directly affected by the United States Labor Department's current enforcement of immigrant laws.

For humanitarian reasons, thousands of aliens have been allowed to remain in the country, although not legally admitted. Many have married American citizens and have children born in the United States. Action on these persons was withheld by the Labor Department pending legislation in the last Congress designed to modify restrictions in the present law which have resulted in many "hardship" cases. The failure of the legislation to pass, however, has forced the Department to enforce existing laws with the result that many aliens were notified to leave the country within 60 days and thus face separation from their families.

The N. C. W. C. Immigration Bureau and other welfare agencies are doing everything possible to aid persons and families thus affected. In some instances, the meeting of technical requirements permits the aliens to reenter the country and the Bureau has assisted many in fulfilling such requirements.

Consular and immigration authorities are also working at top speed to clear cases of those seeking reentry and reunion with their families. Aliens deported or who have already departed voluntarily represent part of a group of some 3,500 who had been allowed to remain pending Congressional action last year.

Confraternity Center Announces Dates of Regional Catechetical Congresses

REGIONAL Catechetical Congresses of the Confraternity of Christian Doctrine are scheduled to be held this spring in several archdioceses of the United States, as well as in the Diocese of La Crosse and at St. Mary's College, Notre Dame, Ind. The National Center of the Confraternity of Christian Doctrine announces that it has received the following schedule from these various centers of Confraternity activity.

San Francisco, March 4-6; St. Paul, April 12-13; St. Mary's, Notre Dame, Ind., April 21, 22, 23; the Diocese of La Crosse, April 27, 28, 29; the Archdiocese of New Orleans, April 27, 28, 29.

The program of the various regional Congresses will be patterned on the program for the annual National Catechetical Congress, featuring an institute for religion teachers of Catholic children in public schools; religious discussion club demonstrations; sessions on the organization and activity of the parish unit of the Confraternity, and will stress the fact that the Confraternity of Christian Doctrine, through its parish organization offers a place for the laity in Catholic Action.

Catholic Institutions and the Social Security Act—(Continued from page 10)

that their employes be not excluded from the benefits of old-age insurance nor exempt from the tax on pay-rolls. This is unjust to the individual employe and not beneficial to society. These institutions at the same time desire that any amendment extending to their employes the coverage of old-age insurance recognize and safeguard their traditional status of exemption from general laws of taxation.

UNEMPLOYMENT COMPENSATION

Unemployment compensation is primarily a state and not a federal enterprise. Each state is free to include or exclude non-profit organizations. The states have found without exception that non-profit institutions should be excluded from or at most permitted voluntarily to come within the provisions of their unemployment compensation systems.

Non-profit organizations do not contribute materially to the volume of unemployment. Their work is not

seasonal, the demand for their services is constant. They must at all times be prepared to carry a peak load of services. Thus employment in these institutions is not subject to the fluctuations noticeable in industry and trade.

STATUS OF WORKERS IN COVERED EMPLOYMENT

The worker in the employment of a non-profit organization excluded from the unemployment compensation system is not reduced to a status of economic inferiority compared with the worker in a covered employment. If he transfers to a covered employment, he immediately becomes eligible to receive all the benefits of unemployment compensation on a footing of equality with other workers.

These facts justify the plea of non-profit organizations that their employes be excluded from the unemployment compensation systems and that they be exempt from the payment of state and federal taxes levied to support these systems.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

February, 1939

- 11—NEW ENGLAND STUDENT PEACE FEDERATION, Worcester, Mass.
- 11—CAPITAL STUDENT PEACE FEDERATION, Washington, D. C.
- 24—CONSECRATION OF THE MOST REVEREND WALTER J. FITZGERALD, S.J., AS COADJUTOR TO THE VICAR APOSTOLIC OF ALASKA, Spokane, Wash.
- 27-28—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS (regional meeting), Indianapolis, Ind. (Originally announced for March, 1939)

March, 1939

- 4-6—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, San Francisco, Calif.
- 19-21—CATHOLIC CONFERENCE ON FAMILY LIFE, Washington, D. C.
- 25—CENTRAL STUDENT PEACE FEDERATION, Kansas City, Kans.
- 28-29—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS (regional meeting), Philadelphia.

April, 1939

- 10-11—CATHOLIC ASSOCIATION OF INTERNATIONAL PEACE—Annual conference, Washington, D. C.
- 12—STUDENT PEACE FEDERATIONS—Annual conference, Washington, D. C.
- 12-13—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, St. Paul, Minn.
- 11-14—CATHOLIC LIBRARY ASSOCIATION—Annual national conference, Washington, D. C.
- 12-14—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—National convention, Washington, D. C.
- 21-23—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, Notre Dame, Ind.

- 27-29—CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR THE DIOCESE OF LA CROSSE, La Crosse, Wis.
- 27-29—CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR THE ARCHDIOCESE OF NEW ORLEANS, New Orleans, La.

May, 1939

- 9-11—FIRST CENTENNIAL OF THE ESTABLISHMENT OF THE CATHOLIC CHURCH IN THE PACIFIC NORTHWEST, Portland, Oreg.
- 28-June 3—GEORGETOWN UNIVERSITY SESQUICENTENNIAL, Washington, D. C.

June, 1939

- 11 and 29—GOLDEN SACERDOTAL JUBILEE OF THE MOST REVEREND JOSEPH SCHREMBBS, BISHOP OF CLEVELAND, Cleveland, Ohio.
- 12-14—NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE, Cleveland, Ohio.
- 22-24—CATHOLIC PRESS ASSOCIATION—Annual convention, New York, N. Y.

July, 1939

- 1-3—CONGRESS OF THE NATIONAL LAYWOMEN'S RETREAT MOVEMENT, New York, N. Y.

August, 1939

- 13-17—THETA PHI ALPHA—Annual conference, Cincinnati, Ohio.
- 26-Sept. 9—PAX ROMANA—Eighteenth world congress—Washington, D. C., Aug. 26 to Aug. 31; New York, N. Y., Sept. 1 to Sept. 9.

November, 1939

- 4-7—CATECHETICAL CONGRESS—Fifth national, Cincinnati, Ohio.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N.C.W.C. headquarters of the dates of their respective meetings. These will be listed in future issues.

The CATHOLIC CONFERENCE

By Linna E. Bresette

on INDUSTRIAL PROBLEMS at DETROIT

THE regional meeting of the Catholic Conference on Industrial Problems held in Detroit, January 16 and 17 was an important and purposeful gathering.

Leading industrialists and labor men, economists and clergymen in large numbers and outstanding citizens of Detroit and other midwestern cities attended the meeting. More than a thousand persons attended the evening sessions. The main ballroom of the Detroit-Leland Hotel was filled to capacity with even standing room taken when the conference opened. Loud speakers were installed in another ballroom to accommodate an overflow crowd.

Those gathered heard representatives of the two sides of the capital-labor conflict give frank expression to their views on the present economic situation, living standards, wages, labor-employer cooperation, the Wage and Hour law and other legislation, youth in industry, and other related subjects.

American Economic Life was the subject of the opening address, delivered by Dr. Paul Kiniery of Loyola University, Chicago. Dr. Kiniery analyzed present conditions in America. He denied that the country has reached the limit of its possibilities economically or that machines are responsible for present conditions. The machine he contended has merely been badly used. He warned alike against "wild radicalisms" and "stupid conservatism."

He declared it was impossible in considering the economic life of America today to disregard the implications and threats of unemployment.

"The unemployed have as much of a God-given right to enjoy the fruits and blessings of this nation as do those who happen to have jobs. No one with any powers of observation will any longer maintain that any good man who wants work can find a job. The adult who loses his anchorage in industrial life has great difficulty in finding another mooring. The young people who are ready for work cannot find it. Our industrial machine is creating spiritual unrest and turmoil. If necessary, human beings will eventually resort to violence in order to change a system which seems to them to be unjust. All of us will then be the losers."

SUTLEY WELLS, president of the Detroit Steel Casting Co., discussed industry's plans for the future of industry based upon the resolutions adopted by the National Association of Manufacturers, of which Mr. Wells is a director. Mr. Wells contended that there are still far too many employable men and women who want work and cannot find it; that the first concern of business continues to be recovery and jobs; that there is an enormous pent-up demand, which, if met would provide jobs, raise living standards and increase security for the citizen against individual misfortune.

Paul Weber, president of the Detroit Branch of the Newspaper Guild and of the Catholic Trade Unionists of Detroit, reviewed as he put it "with faithful regard for authority" what appeared to him to be the charges in the indictment the encyclical makes. Commenting on the fact that in most cases the clergyman is chosen to speak on the point of view of the encyclical Mr. Weber defended the right of a layman to undertake the task. "Only the chosen few are granted," he said, "the privilege of Holy Orders. Therefore most of the energy and initiative toward Christian reform of the social order must come from laymen who read the Papal encyclicals and their authorized interpretations and catch the fire of their meaning."

Two speakers in the afternoon talked on the subject of Youth and Industry—Edward V. Crowe, executive secretary of the Archdiocesan Youth Organization of Detroit, and M. A. Clark, of the United States Rubber Company.

Mr. Crowe preferred to call his subject "Youth Out of Industry" because of the great unemployment among the youth which he termed not only a national but a world wide problem. He presented some very distressing figures taken from the Census records which showed on October 1, 1937 there were approximately 3,900,000 boys and girls between the ages of 16 and 24 unemployed—able and willing to work, but unable to find it in private industry. He pointed out that unemployed youth represents from 26 to 41 per cent of the total unemployed in all of the larger nations of the world and 33 per cent of the unemployed in the United States.

These conditions have resulted according to Mr. Crowe in tragic spiritual, social and economic consequences. Youth has been discouraged; youth's pride has been hurt; youth's confidence has been shaken; courtships have been prolonged and marriages postponed or prevented altogether, all of which makes for a greater problem than the nation's unemployed, said the speaker.

Reverend M. M. Hoffman of Columbia College, Dubuque, Iowa, speaking on "Wages and Unemployment in Relation to the Encyclical" stressed the right of every individual to a job and a livelihood as a mere matter of social justice embodying Christian morality about which apparently some individuals have never heard.

HE POINTED out how the Encyclicals of Leo XIII and Pius XI attack fearlessly the problem of wages and how adequately they present the solution.

An interesting session was that on employer-labor cooperation. Labor's viewpoint was given by Leo E. Keller of Detroit, statistician for the Brotherhood of Maintenance of Way. Garrett A. Connors, vice president in charge of industrial relations for the Sharon Steel Company of Sharon, Pa., spoke for management. Keller, who pointed out that his own union has not engaged in a strike during the last 37 years, said failure of labor unions to live up to the terms of their contract would endanger the prestige of the entire labor movement.

"A labor union that will not respect the rights of the employer and that will not live up to its agreements, made in apparent good faith with employers, is no better than the reactionary tyrannical employer who refuses to deal with his organized workers.

"The irresponsible, agreement-breaking union is the greatest menace to the worker because it discredits the entire theory of collective bargaining which is so seriously needed by the wage-earner."

Mr. Connors laid emphasis on the human relations side of the industry he represented. He explained the "set up" for his company which has a collective bargaining arrangement with the workers who are unionized: "Capital and labor," Mr. Connors stated, "are still the basic tangible ingredients in any business enterprise. They function better by adding 'the lubricating influence of good will and voluntary relationship adjustments.'" "Management," he said, "to prevent misunderstanding is encouraging today the revelation of business facts."

Reverend Frederick Siedenburgh, S.J., of the University of Detroit, warned the conference "that if fascism arises in the United States it will come in a sugar-coated form."

"Society today, with its better education and higher standard of living, demands a more equitable distribution of wealth and opportunity, both to be attained peacefully if possible, otherwise through conflict.

"In the light of experience we must reject alike ruthless capitalism and totalitarian collectivism, for they degrade the personality of man, making him a mere cog in an industrial machine or a slave of the omnipotent state."

A SESSION on Legislation and Catholic teaching occupied the attention of the Conference on the second morning of the two-day meeting. Mr. R. S. MacRae, the Detroit representative of the Wage and Hour division of the Federal Labor Department, explained the new Federal Wage and Hour Law to the Conference, and the Reverend John P. Boland, chairman of the New York State Labor Relations Board, spoke on Legislation and the Encyclical. "Government is more than the mere guardian of law and order. The functions of the state go far beyond those required of a policing authority. Civil society was not founded for the sole purpose of protecting the lives of its members."

"Has the Church a doctrine to teach on the subject of right relations between employers and employees?" he asked.

"We will not seek in the papal labor pronouncements," he argued, "the specific rules and regulations that guide the procedure of fact-finding bodies like Labor Relations Boards, though we do find expressed their basis. It is noteworthy that in 'Forty Years After,' we are given all the principles and all the purposes and much of the special progress which actually animate them and give them a place in the setup of human relations. Only the implementation is left out. Obviously the application must be local."

Miss Helen Phelan, head resident of Merrick House, Cleveland, spoke on "The Significance of Social Security." Miss Phelan stressed the right and duty of society to protect its members, by giving them social and economic security. She called to mind the words of the great Pontiff that "the working man is entitled to a wage sufficient to provide against sickness, unemployment, infirmity, and old age."

An outstanding feature of the Conference was a symposium on Ways and Means to bring about a Christian Social Order, following an address on the subject by Rev. R. A. McGowan, led by the Reverend Sebastian Erbacher, O.F.M., president of Duns Scotus College. Study clubs, conferences, labor schools, were advocated as good channels through which work could be accomplished. Local programs for the parishes to get working men interested in studying the encyclicals were outlined by the Rev. Father Clare Murphy, director of the Archdiocesan Federation of Parish Study Clubs.

The Conference reached its climax at the closing session and dinner meeting which was addressed by the Most Rev. Edward Mooney, Archbishop of Detroit, the Most Rev. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, and Mr. James A. Corcoran, of New York, president of the Conference.

Archbishop Mooney began his address by reviewing ground covered in the two-day industrial conference, and then summarized in part:

"The Catholic view which has been expounded during these days stresses the fact that industrial relations are human relations. In both labor and management the things that count are essentially human elements—such as the objectives that men seek, the motives that inspire them, the standards they set in honesty and justice and consideration for others, their willingness to work for the observance of these standards in whatever part they play in industrial life.

"Furthermore, industrial relations, in the Catholic view, are group relations. Let there be no doubt of

this—labor organization, sound and responsible organization on democratic principles, is not merely something which the Catholic church accepts as an inevitable development of our industrial society, but something which she wholeheartedly approves, something for which she has a definite set of moral principles, something for which her Popes have been crying for generations like a voice of a prophet in the wilderness of 'laissez faire,' something which she earnestly commends to worker and management alike as a remedy for the evils of industrial life which press upon us and as a preventive for greater evils which threaten.

"This view imposes upon the Catholic worker and commends to every worker who prefers American freedom to Communist, Nazi or Fascist regimentation, the duty of active interest in his labor organization.

"If the worker who loves his religion, his home and his country stands idly by while agents of destruction gain control of his union and direct its power to subversive ends, then one of three things will happen; we shall see here what we see in Russia, leftist dictatorship; we shall see here what we see in Germany and Italy, rightest dictatorship; or if the good sense of our people somehow or other averts either of these calamities, at least the cause of unionism will receive a check from which it will not recover within our generation."

THE Right Rev. John A. Ryan, D.D., of Washington, director of the Social Action Department, N. C. W. C., and a professor at the Catholic University of America, spoke on "Attitudes Toward Communism."

"The answer of the Catholic to the question of Communism is definite," Rev. Dr. Ryan said. "It is an attitude of firm and unvarying opposition. A Catholic may neither accept Communistic doctrine nor affiliate himself with the Communistic movement."

"Reconstructing the Social Order" was the subject of the address of Mr. James Corcoran, president of the Catholic Conference on Industrial Problems. He reviewed carefully the encyclical and in closing said "There is nothing in the encyclical that a man who calls himself a Christian cannot accept. It asks only for social justice, for honest, fair, liberal treatment, to provide not for the day, but for the man to live, raise his family in comfort, and to enjoy security in old age."

Archbishop Mooney's address will be made available in pamphlet form.

Two Booklets Published by the Keep the Spanish Embargo Committee

INVALUABLE information on Spain and the Spanish Civil War, as well as arguments for retaining the United States embargo on shipment of arms to either side in Spain, is contained in the two booklets issued last month by the Keep the Spanish Embargo Committee, sponsored by the National Council of Catholic Men. "Keep the Spanish Embargo" is a 63-page publication containing the four papers read by distinguished and eminently qualified speakers at the mass meeting held in Washington, D. C., on January 9. These were Miss Aileen O'Brien, relief worker in Nationalist Spain for 18 months; the Honorable Irwin Laughlin, U. S. Ambassador to Spain for the last three years of the Monarchy and for the first two years of the Republic; the Honorable Martin Conboy, distinguished attorney and authority on neutrality legislation; Rt. Rev. Msgr. Fulton J. Sheen, well known to millions of Americans for his radio addresses and lectures. The second booklet is a "Memorandum in Support of the Retention of the Spanish Embargo" prepared for the Committee by Dr. Herbert Wright, Professor of International Law at the Catholic University of America, Washington, D. C.

Price of above-named booklets, 5 cents each; discussion guide, 2 cents each; plus postage. Discount on quantity prices.

FEBRUARY STUDY TOPIC: "THE CATHOLIC PRESS IN THE PRESENT WORLD CRISIS"

A Special Catholic Press Month Feature Contributed by the N. C. W. C. Study Club Committee in Cooperation With the N.C.W.C. Press Department

PRESENTED herewith is the fifth study outline in a series of eight discussions prepared for the present study club season by the N. C. W. C. Study Club Committee with special consideration being given to present-day social and economic conditions affecting their solution from the viewpoint of Catholic social teaching. The N. C. W. C. Study Club Committee will present as its March study topic "Religion in General: Catholic Evidence."

All inquiries addressed to N. C. W. C. headquarters with reference to the foregoing will be gladly answered.

Introduction

I—THE CATHOLIC PRESS AND SOCIAL RECONSTRUCTION

THE principal task confronting mankind today is that of preserving our democratic traditions and our Christian heritage in relation to the problem of social reconstruction. In this task the Catholic press, as the auxiliary of the pulpit and of the great social and educational works of the Church, must play a preeminent part. In all its forms—newspapers, periodicals, books and pamphlets—the Catholic press is the instrument through which Catholic thought is made operative and effective, not only in enlightening and guiding our Catholic people but in bringing Catholic thought to bear generally in the solution of current problems.

A strong Catholic press is essential to developing in the individual Catholic a sense of his place and duty in the body of the Church in living up to Catholic standards and in cooperating in works of Catholic Action. More than ever before Catholics today need the Catholic press, and, conversely, the Catholic press needs the support, financial and otherwise, of Catholics.

The Church today is in the forefront of the news in many countries, not excepting our own. The secular press, in reporting Catholic events and movements that affect the life of the Church, is usually inaccurate and sometimes grotesque—we have had only too many examples of this lately—misrepresenting the position of the Church, accusing it of false alliances, and particularly failing to comprehend its magnificent teaching with respect to the preservation of Christian liberties in relation to the problem of social reconstruction.

Our Catholic press sustains Catholic unity locally and nationally, promotes Catholic consciousness, aids Catholic family life, minimizes hostility against the Church, awakens sympathy and interest in Catholic thought and life, strengthens our Faith, makes operative the life of Christ in the world, educates our people as to the need for Catholic organization and activity, and helps to bring about a truly Christian solution of the great social and economic problems that are today even imperiling civilization. It is only by continuous effort and a great deal of sacrifice, by the support of the Bishops, members of the clergy, and an informed and active laity, that the Catholic press in this country has been brought to its present position of nation-wide prestige in the defense of the Church and in the preservation of Christian truth.

II—ORGANIZATION OF CATHOLIC PRESS IN U.S.

THE Catholic Press Association, embracing in its membership those who are directly engaged in the publication of Catholic literature, is the central group of the Catholic press in this country. The association holds an annual convention in which problems of the Catholic press are discussed; it has a number of standing committees which are concerned with special problems of the Catholic press; and its work unites Catholic press activity and promotes the highest standards in publication, literary content, advertising, and business methods.

Other organizations devoted to the cause of Catholic literature are the Catholic School Press Association, the Catholic Writers' Guild of America, the Catholic Poetry Society of America, and various committees of Catholic lay organizations throughout the country. There are also many Catholic truth societies in the different dioceses working in cooperation with Catholic evidence guilds in publishing and distributing Catholic literature.

Numerous Publishing Agencies

Catholic publishing companies bring out many Catholic books and pamphlets each year, and all the large secular publishing houses also publish annually many Catholic books. There are a great many local Catholic presses associated with religious orders and societies and with Catholic educational institutions. Catholic publications issuing from these presses cover every field of knowledge—religion, the

arts, poetry, criticism, current opinion, education, history, science, biography, fiction, the drama, sociology, economics, and apologetics. Every year there are many translations of works of Catholic authors in foreign countries, making available to Catholics in this country the finest products of Catholic thought. Various Catholic scientific societies, usually connected with Catholic colleges and universities, publish quarterlies dealing with the most advanced phases of particular sciences.

Many guides to this vast output of Catholic literature have been developed to help the reader to make a selection of books, periodical literature, and pamphlets consonant with his interest, and to help him cultivate a truly Catholic outlook in facing the problems of contemporaneous life, every phase of which is discussed somewhere in the various publications issuing from the Catholic press.

Book and Pamphlet Guides

Among these guides are the Catholic Book Club and the Spiritual Book Associates, which select a number of the best Catholic books published each month; the Pro Parvulis Book Club for children; the Pamphlet Club, which selects pamphlets each month for its members; the Pamphlet Survey, a weekly index to all pamphlets, intended especially for tenders of pamphlet racks; critical comment and book reviews in Catholic magazines and newspapers; classified book lists prepared by various Catholic Action groups, and the

HOW TO USE THE N.C.W.C. STUDY CLUB OUTLINES

THE material supplied in this month's study club discussion, and to follow in subsequent months, is so arranged as to be useful in many ways. It is divided in three main parts and then sub-divided. The sub-headings furnish a study outline. The following plans are suggested by experienced study club leaders:

- I. It can be handled in a general way in one meeting; or
- II. Using the suggested reading, there is sufficient material for weekly meetings during the month.
- III. It can be used in large meetings or small study groups.
- IV. In large meetings it can be used:
 - a. By general discussion in which the sub-headings, one by one, are presented.
 - b. Three short talks, each on one main part, followed by discussion or not.
 - c. One talk followed by discussion or not.
- V. By study clubs: small discussion groups following it point by point, in which everyone participates.
- VI. These study groups, meeting weekly, might join then later in conducting one of the forms under IV at the monthly meetings.
- VII. Schools and colleges: Discussion groups, class work, term papers, articles in school paper, references.
- VIII. Individuals: Preparation for leadership; addresses or articles; study and information.

For general information address the N.C.W.C. Study Club Committee, and for information relative to the School and College Program address the N.C.W.C. Social Action Department.

quarterly Catholic book surveys of the Cardinal Hayes Literature Committee—a guide to both Catholic and worthy non-Catholic books.

The Catholic Periodical Index and the *Catholic Bookman* list articles in the leading Catholic magazines, making them available to research worker and general reader. These articles represent the crystallization of Catholic public opinion on a variety of topics of current interest and on all phases of Catholic thought and action. Thus a vast field of

Catholic literature is preserved for contemporary use. Other guides to Catholic literature are readers' monthly digests containing selections and excerpts from the best current productions of Catholic literature. In secular universities the Newman Clubs usually have libraries of Catholic books for the use of their members, and the Catholic lending libraries sponsored by local bookstores and Catholic lay organizations provide further guides to Catholic literature.

III—TYPES AND SCOPE OF CATHOLIC PUBLICATIONS

DIOCESAN weekly newspapers and weekly and monthly magazines and bulletins bulk largest in the annual output of the Catholic press. Unfortunately, there are no recent exact figures as to the number of these regular publications and the total of their circulation. However, a study made by the Press Department of the National Catholic Welfare Conference in connection with the Vatican World Catholic Press Exposition in 1935, lists 331 Catholic newspapers and magazines in this country, with a combined circulation of about 7,000,000. Among the 134 newspapers listed, there were nine dailies, one tri-weekly, three semi-weeklies, and 121 weeklies. The *Daily Tribune*, published in Dubuque, Iowa, is the only Catholic daily newspaper in English.

The Catholic dailies are divided linguistically as follows: English, 1; Polish, 4; Slovenian, 1; Lithuanian, 1; Bohemian, 1; French, 1. The one tri-weekly is in the Ukrainian language and the three semi-weeklies are in the Bohemian language. The weeklies are preponderantly English-language publications. The total circulation of these newspapers is placed at 2,396,516. The study lists 4,631 Catholic publications of every kind, including 1,000 school publications; 700 bulletins published by local groups; and 2,600 parish bulletins.

World Coverage of News

According to this study Catholic magazines numbered 197. The last edition of the *Catholic Press Directory*, published in 1932, listed six semi-monthlies, 131 monthlies, 13 bi-monthlies, 31 quarterlies, two annuals, and one biennial. The combined circulations of these magazines was placed at 4,604,141. Three new Catholic magazines in specialized fields were established during the year, and two new diocesan newspapers. Of the 113 dioceses and vicariates of the United States proper, more than 70 now have their own Catholic newspapers. In the remaining dioceses Catholic readers are served by neighboring papers which in many instances have been made official for these dioceses. The newspaper is the most widely read medium of information and opinion in present-day life, and accordingly the diocesan weekly newspapers are of great importance in the organization of the

Catholic press. In addition to their local staffs, these newspapers are served by the National Catholic Welfare Conference Press Department. This department, through its news service, provides a world-wide Catholic news coverage, with competent correspondents in all the principal capitals of the world and in the principal cities of the United States. The *N. C. W. C. News Service* is a great international news-gathering and distributing agency, ranking in its field with the great secular services, and being served by some of the most prominent Catholic journalists in the world. Catholic publications served by this organization now number 447, in 23 countries.

Thus, through Catholic daily and weekly newspapers the family is provided with accurate news concerning all the principal events and activities of the Church, both in this country and abroad, in addition to local diocesan news. Timely editorial comment and special interpretative articles from the pens of prominent Catholic writers assist the reader in grasping the significance of events. With the aid of the diocesan paper, Catholic reference works in the home, pamphlets and other Catholic publications, the members of the family are enabled to acquire an intelligent and effective grasp of events as they affect Catholic life and thought, and they are thus equipped to participate effectively in the apostolate of the Church.

In the feature and household departments of the Catholic weeklies there are special articles on Church history, organization, and Catholic teaching, as well as discussions of contemporary problems from the Catholic point of view; comments of interest to every member of the household; stories and articles for boys and girls; articles of interest to Catholic women on cooking, household arts, health, marriage, parish socials, fashions; biographical sketches of Catholics prominent in American history; short stories and serials for children and adults; book reviews; editorials; cartoon strips; and articles on child training. The *N. C. W. C. Press Department*, besides its news and feature services, provides also a valuable picture service, with photographs of Catholic activities throughout the world, synchronized with the news of the day.

Circulation of Catholic Press

The total circulation of regular Catholic publications in this country, if school journals and bulletins are included, is placed at approximately 9,000,000, in a Catholic population of more than 20,000,000. This would seem to indicate that the flow of Catholic literature is reaching the entire Catholic population of the country, but as most Catholic families that subscribe to a Catholic newspaper also subscribe to one or more Catholic periodicals, there is room for

a considerable expansion in the total circulation of the Catholic press. It is likely that the potentialities for expanded circulation lie principally among those families whose economic position makes it difficult for them to afford the outlay entailed in subscribing to Catholic publications. This situation is being met by various plans in different dioceses. This suggests an effective work of Catholic Action on behalf of the press: How can the circulation of Catholic literature in your community be increased?

IV—CATHOLIC ACTION FOR THE CATHOLIC PRESS

EVERY Catholic home, where at all possible, should subscribe to a Catholic newspaper and at least one good Catholic weekly or monthly magazine. This objective can be furthered by exhibits of Catholic literature sponsored by local Catholic organizations, all of which should have literature committees composed of those who are conversant with Catholic literature in this country and abroad. It would be the duty of such committees to promote Catholic literature in the community in every way possible. This has been done in a number of instances by diocesan councils of Catholic men and women and other Catholic groups and organizations. Successful circulation campaigns for the Catholic press have been carried on by Catholic school pupils and Catholic organizations.

The study club is an instrument for promoting the apostolate of the press. In the study club Catholics gather to inform themselves on particular subjects relating to the apostolate of the Church. They become acquainted with the Catholic literature bearing upon the problems in which they are interested; speakers and leaders in various fields are developed; zeal grows with enlightenment and recognition of needs; and members of the study clubs become themselves active by the spoken and written work in the spread of Catholic thought and principles. In this way there is obtained an increasingly luminous understanding of the magnificent mission of Catholic life and its power to transform society.

Youth and Catholic Leadership

Catholic youth in educational institutions should make the leading of Catholic literature and the apostolate of the press one of their principal modes of participating in organized Catholic Action. An increasing number of Catholic colleges and universities are establishing schools of journalism which will provide Catholic press leadership in the future. Individuals and groups can establish scholarships to further this work. Circulating libraries of Catholic books and periodicals could be built up and pamphlet racks organized and maintained. The pamphlet is one of the most effective instruments for popularizing an understanding of Catholic life and thought on the problems of the day.

Subscriptions to one or more widely read Catholic newspapers or magazines can be provided for the reading tables in public libraries and clubs. Catholic reference books can be placed in libraries and schools. If there is sufficient demand for Catholic books and pamphlets, local libraries will purchase them to serve their readers. Surveys have been undertaken in a number of instances by local Catholic organizations to determine the distribution of Catholic literature locally. These surveys give accurate information upon which to base activity on behalf of the press.

One of the most effective activities that individuals in all walks of life can undertake for the press is to collect Catholic newspapers, magazines and pamphlets, and arrange to have them distributed to prisons, hospitals, C. C. C. camps, and other places where there is need.

Catholic Truth and Charity

Many feature stories concerning the development and life of the Church in a particular community can be prepared by members of local Catholic organizations and local pastors for inclusion in the columns of the secular press as well as those of the diocesan weekly. Announcements of parish activities appearing in the secular press can have the effect of calling attention to the Catholic contribution to the life of the community. Great good may come of this if handled in

the right way. In this connection the recent establishment of the Information Bureau of the National Catholic Welfare Conference, with diocesan directors of information in the various dioceses throughout the country, is a development that should be of increasing importance, building up effective cooperation between our Catholic press and the secular press in all communities.

The value of a representative Catholic newspaper in the diocese should be a topic for discussion on the agenda of study clubs. The study can be carried on with the aid of the editors and members of the staff of the diocesan weekly newspaper, or Catholic members of the secular press. A strong, well-edited Catholic newspaper is an asset of the first importance to the Catholics of the community in their relationships with their non-Catholic friends, and a positive influence for good in the social and business life of the community. It would be well worth the effort of local Catholic organizations throughout the diocese to develop Catholic support for such newspaper.

In a letter last May the Holy Father particularly praised the Catholic press in the United States. This communication, written by His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, to His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, contained the following:

"The development of the Catholic Press, especially, has given him (the Holy Father) great consolation, and he prays that continued and increased success may attend the efforts of the Bishops to fashion it into an influential and effective instrument of Catholic truth and charity."

YOUR OPINION, PLEASE!

The N. C. W. C. Study Club Committee desires to ascertain from study club leaders and members the extent to which its monthly study club contributions, as published in CATHOLIC ACTION, are being used. To that end, we invite from all interested persons a statement of their experiences with these outlines:

- (1) *Do the subjects interest your group?*
- (2) *Have you found the suggestions for the use of the outlines as stated in the box on the previous page helpful and the various plans practical?*
- (3) *Has the emphasis thus far given to present-day social and economic conditions added to the interest and value of the several discussions thus far presented?*
- (4) *How can the monthly presentations be made more interesting and helpful?*

Your opinion regarding the foregoing will be most helpful. Address replies to the N. C. W. C. Study Club Committee, 1312 Massachusetts Avenue, N. W., Washington, D. C.

MAP OF U. S. DIOCESES AND ARCHDIOCESES

There has just been made available through the N. C. W. C. Publications Office a three-color map, 32" x 48", of the Provinces, Archdioceses and Dioceses of the U. S. Printed on heavy paper suitable for framing, the map shows the Provincial and Diocesan limits together with boundaries of states and counties within these respective divisions.

Price of single copies is \$5.00—\$4.00 per copy for two or more.

CATHOLIC PARENT-TEACHER ASSOCIATIONS

THE accompanying article is the third in a series being prepared under the sponsorship of the National Council of Catholic Women. The first article, published in the December issue of CATHOLIC ACTION, explained the "Aim and Purpose of the Parent-Teacher Association," and the second, published last month, discussed "Membership and Affiliation." It is the purpose of the N. C. C. W. to preserve each original article and all comments thereon for possible publication at the close of the school year. All Parent-Teacher and School and Home groups are invited to add to or criticize the articles as they appear.

III. Development of Parent-Teacher Organizations in the Fort Wayne Diocese

Contributed by the Holy Angels' Parent-Teacher Association of Gary, Indiana, Diocese of Fort Wayne

Civic Value of Family Unity

FAMILY Unity is certainly one of the nation's most precious possessions. In primitive times, life was simple and parental supremacy in education was unchallenged. The mental and moral equipment needed was supplied in the sanctuary of the home. This arrangement brought many blessings to the home; greatest of which was family unity and solidarity. In the new order of things, schools were organized to assist parents, but not to relieve them of responsibility. The home has almost entirely given way to the school as the center of educational effort. Teachers have assumed full control of the methods by which the youth progresses to maturity. These same teachers are sometimes almost total strangers in any home circle but their own.

This new plan has both impoverished and enriched modern society. The school is a fine example of what serious men and women, with superior brains, courageous hearts and unlimited energy can accomplish. The school is also a liability in this respect, that it divides parental authority and tends to weaken the ties which bind a family together. Solidly established family units are the sound supports of a sound social structure for which there can be no substitute. No nation has risen to great heights whose supports were other than these. Any advantage which is acquired at the expense of family unity is costly indeed. School education should supplement family education. When this standard is observed and recognized, active participation in the school is not a radical idea nor a serious menace to parental rights.

Education—the Privilege and Responsibility of Parents

Marriage gives parents the privilege and grace to influence the lives of their children. Parents and teachers are mutually responsible for the education of the child. Besides a wholesome understanding between parents and youth, there should be a triple alliance between the child, teacher, and parent, each fulfilling her mission with a coalition of thought and action. Promoting this coalition is definitely the work of a Parent-Teacher's group. Organizations must keep step with youth or the job is only half-done. The Catholic P.-T. A. aims to coordinate the spiritual and educational forces of the home and school; to inculcate higher standards of home life; to offer parents the opportunity of self-education through the channel of a Parent-Education program, and to instill in the hearts of children and their parents a loyalty to Catholic educational endeavor.

Schools Have Only Delegated Authority

The present day tendency in some schools is to take over the responsibilities of parents in enlarging their services to include recreation, cultural and social needs. For these things parents should normally be held accountable. In order that a Parent-Teacher Association may function successfully, it is necessary that all homes be represented. This duty falls largely upon the membership committee.

The understanding cooperation of parents and the development of an informed public opinion about education determine, in a large measure, the success of the school. Leaders in education are coming to realize that this informed public opinion can be best secured in Parent-Teacher Associations.

Parent Education an Important Part of Program of Activities

At the Washington Convention of the N. C. C. W. in 1937, Rev. Edgar Schmiedeler, O.S.B., said: "In its broadest sense, Parent Education is taken to include practically anything that pertains to marriage, homemaking, and relationships between the family members within the home." Parents having the same interest can be of much benefit to each other.

Activities of P.T.A. Units Vary in Different Sections

Most of the parishes in the northern part of the Fort Wayne Diocese are in the industrial area and have conditions peculiarly their own. They may include people from different lands and many different backgrounds. Much care must be exercised in keeping the speech proper. Children are very apt to copy mannerisms in this respect. Therefore, in this locality, the teaching of English assumes added importance. Leaders in these groups must possess more than ordinary adaptability, poise, and tact. After getting a group together, one should have some fairly definite outline of what accomplishment or objective is desired. One health chairman very aptly said: "A healthy child is a happy, cheerful child." We all do better in healthful, cheerful surroundings. Some of the schools have obtained the cooperation of the public school authorities in working out a health program which might include vaccination, Dick test, Schick test, and dental clinic. In each case, the parents are considered and consulted first.

Getting the Cooperation of Parents

The following letter is sent home with the pupils of Holy Angels School in Gary:

To Parents:

Good teeth and clean mouth are worth the best care you can give them, for much trouble of the whole body may result through lack of attention of the mouth, the gateway to the body. This is especially true of children, and the responsibility of correcting defective teeth in the child rests with the parents.

A plan is being formed whereby the pupils of the first, second, third, fourth and fifth grades of Holy Angels School may have some dental work done at school. It is very important to have the support and cooperation of the parents in order to accomplish as much as possible.

The dental service will consist mainly of the following:

- (1) An examination of the mouth to determine defects, if any.
- (2) Extraction of temporary teeth.

(3) Filling of cavities in both temporary and permanent teeth.

(4) Treatment of the mouth and teeth.

(5) Advice regarding additional work to be done by the family dentist.

(6) Silver nitrating teeth.

If you want your child to have this service, please sign this paper. The charge for this service is \$1.00 per year, payable in advance. It will be collected at the school. A prize of \$3.00 will be given on October 15 to the room having the most applications with dental fee in at that time.

Very truly yours,

HOLY ANGELS P.-T. A.

Correcting Physical Defects

During this last year the secretary of the Catholic Social Service enlisted the help of Holy Angels P.-T. A. in procuring help for a seventh grade pupil who was rapidly losing weight due to malformation of the jaw which made proper mastication impossible. Through this welfare department, help was secured from the county welfare office and this child had a tonsilectomy and dental work which would have cost something like \$250.00. One of our Catholic dentists donated his services. This child is again an A student. Her mother disliked the idea of asking for aid but said she knew that by the time the family finances were able to provide the service she needed she would be headed for invalidism. Another girl, 16 years of age, had the misfortune to break off all of her front teeth. She came from a family in which there were eight children and they were in extremely poor circumstances. The public school doctor enlisted the interest of some of the organizations and soon this girl had both upper and lower plates. Because of her appearance, she had quit school and her classmates were far ahead of her when this work was completed. For some time now she has been working and supplementing the family's income. In this same parish a registered nurse is the health chairman and donates her time. At the beginning of the school term, each child is weighed and measured, and given a vision test. Hearing tests were available upon application. A 7-year old boy in this school ran out in the street and was hit by a car, a broken leg resulting. With the father, a W. P. A. worker, the mother dead, and five other children the necessary doctor and hospital care needed could not be provided in the usual way. At the request of the P.-T. A. the county welfare took care of this. The Educational Chairman made arrangements for a visiting teacher to call and give instruction to this child. Nine children from this same school were given T. B. tests. In several cases, glasses have been received through local sororities.

The P.-T. A. Makes a Worthwhile Contribution

Equipment such as a Health Scale, charts, steel files, steel cabinet, first aid kits, many books, silver screen, dark curtains for auditorium to be used for visual education program, projection machines, play ground equipment, public address system which connects 14 school rooms and auditorium, work manuals for Damrosch concerts via radio, rain-coats for patrol boys, salary for one teacher, contribution to church debt, soup kitchens have been maintained, hot breakfasts have been furnished, First Communion outfits supplied, clothing, articles of furniture, and blankets. One sewing circle is making garments from material obtained from the Red Cross; milk, food and oranges have been supplied. The P.-T. A. has secured W. P. A. instructors in dramatics, dancing, sewing and knitting, and playground recreational supervision through the N. Y. A. They have installed drinking fountains in one school and one on the playground. Of course this takes money. A good way was to ask each grade to raise a certain quota. If a parent has children in more than one grade, she can choose the grade. Having grade sponsors simplifies this. At the meetings, these sponsors can see that the teacher meets the parents of the children in their respective grades.

These same sponsors can see to it that these parents become acquainted. In the Fort Wayne diocese there are many P.-T. A. groups and two Mothers' Clubs. In none of these are the membership dues more than 50 cents and in some less or none. While we do not go on record as a money raising group, we have raised funds to carry our objectives, by card parties, bake sales, sponsored movies and raffled paintings. We have made and disposed of a quilt, sold Christmas cards and wrappings, magazines, etc.

Program of Meetings

Membership has been increased in attendance by offering a prize to the grade having the largest number of parents present at the meetings. Programs can be made so interesting that even the weather will not discourage the crowd. Each program should have spiritual, cultural, and educational qualities.

Committees

Publicity chairmen can stimulate interest by advance press notices in local papers, sending notes home with school children, and by organizing a telephone committee. Reporting the meetings makes our neighbors aware of activities and may be of help to like groups. Social chairmen take care of the serving of refreshments at special meetings such as Fathers' Night. Hospitality chairmen extend welcome to those who attend and see that each newcomer is introduced to an active member.

Educational chairmen are always on the alert for anything new which might be of benefit to our school or helpful to parents. Also arrangements for traffic protection are made, and the children are protected from any undesirable influence in going to and from school. Sometimes efforts to reach the civil authorities are necessary to have these conditions remedied.

Radio and movie chairmen can post on the bulletin board worthwhile radio programs and approved movies. The pastor as Counselor, Sister Superior Honorary President, with chairmen and officers—President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer—comprise the executive board. A board meeting should be held previous to the regular meeting and the minutes of this meeting read at the regular meeting. In parishes where there is no parochial school it might be well to organize Parent Education and Child Guidance groups. There are many valuable Catholic pamphlets and books in such subjects as pre-school, elementary and adolescent phases. These studies might help us to train our children for happiness.

This diocese has many P.-T. A. units; the programs vary. Interchange of ideas at Deanery and Diocesan meetings is of course broadening in its influence and effect. Parents and Teachers need each other to achieve a three-fold aim: first, to understand and help individual children; second, to bring about better conditions in a particular school; third, to appreciate present developments and future trends in education in general.

The basis for effective cooperation in any field is friendliness and as deep an understanding of each other's personalities as time permits.

Catholic Hour Series Being Presented Over Outstanding Network of N.B.C. Stations

THE series of addresses now being delivered in the Catholic Hour by the Right Rev. Msgr. Fulton J. Sheen is being presented over a network of 74 stations of the Red Network of the National Broadcasting Company, and is drawing an audience response averaging 2,000 letters weekly.

Of the 20 largest cities in the United States, 18 have Catholic Hour stations, and one of the other two, Newark, directly across the Hudson from New York, is more than adequately served by WEAF from that city. The latest additions to the chain are powerful WBZ of Boston and WBZA of Springfield, Mass., which first broadcast the Catholic Hour on the 15th of the past month.



N. C. C. W.'s COMMITTEE on ORGANIZATION

REPORTS GAIN in DIOCESAN AFFILIATES

Regional Conferences Planned to Aid Objectives of San Francisco Convention

THERE was never a time in the history of the National Council of Catholic Women when opportunities were greater and the need more evident. An ever vigilant, well-informed Catholic laity, working under the guidance and direction of our bishops and priests throughout the length and breadth of the United States, is our most effective weapon against the dangers that beset our entire social structure today. To propagate the work of the Council and to widen its influence through a concerted effort to bring into its fold all organizations of Catholic women, however small or however remote from the larger centers, is the work of the National Committee on Organization and Development.

The National Council of Catholic Women was organized simply to serve the Catholic women of this country—uniting them and assisting them to carry on more effectively their respective programs. Its motto "Faith and Service" typifies this purpose. Adequately serving the Catholic women of the country whether it be through the organization of national or regional conferences, preparation and distribution of literature, careful watching of federal and state legislation, research work in connection with information requested, representation at national and at international conferences, depends upon the importance with which the Catholic women of the country regard this service and their willingness adequately to support it. It can grow and develop only to the degree that its budget will permit.

Council leaders and members throughout the country will rejoice in the fact that 137 organizations, not formerly affiliated with the National Council, have become members since the national convention at Biloxi. This should mean a total increase in affiliations of that number. However, during that same period a total of 104 organizations, formerly affiliated have failed to renew their membership. Consequently, this reduces the increase in affiliations to 32. Investigation usually indicates that this is caused by a change in officers or carelessness on the part of the person responsible for forwarding the renewal membership.

An intensive campaign to increase affiliations in every diocese, except those recorded as 100 per cent affiliated,

has been announced by the National Committee on Organization and Development under the chairmanship of Mrs. J. W. McCollum. The campaign which began in January will continue until April 26, the Feast of Our Lady of Good Counsel, the patroness of the National Council and likewise of its diocesan councils.

With the national convention scheduled to be held in the far west this year, and the last three national conventions in rather extreme sections of the country (Galveston, Washington, D. C., Biloxi), the Board of Directors at their post-convention board meeting were of the opinion that one or two regional conferences prior to the meeting in San Francisco would be highly beneficial to the Council and extremely helpful to its leaders and members in the particular regions.

The National Council is happy to announce that at the kind invitation of the Most Reverend Francis J. L. Beckman, Archbishop of Dubuque, a regional conference will be held in Dubuque after Easter. Invitations will go shortly to the dioceses in the Province of Dubuque and to those which are nearby. Tentative plans would indicate that the meeting will be conducted largely along institute lines and designed to give assistance to those working in certain definite fields. The dates and tentative program will be publicized in the next issue of CATHOLIC ACTION.

The National Council extends a special welcome to the Councils most recently organized—Detroit Archdiocesan Council and the Indianapolis Diocesan Council—and records with pride a total of 191 affiliations to date in the former and 72 in the latter. CATHOLIC ACTION for March will record by dioceses the names of organizations which have become affiliated with the National Council of Catholic Women (and which have not previously been members) since the Biloxi Convention. April and May issues will carry supplementary lists. Diocesan and district chairmen of Organization and Development are urged to cooperate to the fullest in order that this national campaign for increased affiliations may be the great success its objective deserves.

The National Catholic School of Social Service

List of Fellowships and Scholarships Available in 1939-1940

THE first semester of the 1938-1939 school year is drawing to a close, and we may well be looking forward to the opening in September, 1939. In sponsoring the N. C. S. S. S., the National Council of Catholic Women has made a great contribution to the growing need for workers in the field of social service. While the number of Catholic schools of social work has increased since "Our School" was opened, they are still far from supplying an adequate number of workers for the field.

Thirty-two schools of social work graduated 1,069 students in 1937. Catholic schools, six in number, graduated 101 students, an average of 17 per school. Non-sectarian schools graduated an average of 38 per school. If Catholics represent one-fifth of the population, and send only one-tenth of Catholic trained social workers into the field, they are doing only one-half of our job. The responsibility of the

Church—the Church of the poor—is being met only by half in proportion to non-sectarian groups.

Occasionally there has been comment that there are two competing Catholic schools of social work in Washington, D. C., namely, the National Catholic School of Social Service, and the Catholic University School of Social Work. The criticism is unfounded, both in fact and in the nature and purposes of social work training.

From the viewpoint of fact, the present administrations cooperate not only in terms of personal agreement and friendship, but in terms of objective unity, i. e., a relationship in which one common need is fulfilled through various groups accepting specific obligations to fulfill a part. The National Catholic School of Social Service and the Catholic University School of Social Work are two groups united in giving Catholic training for social work. Not only is

this evident in the official, printed prospectus' of the two schools, but in the coordination of the use of faculty. During the present year four faculty members of the National Catholic School of Social Service are teaching courses at Catholic University, and six faculty members from Catholic University are teaching at the National Catholic School of Social Service.

The two schools in Washington have one purpose, viz., to conduct a full program of Catholic training for social work which will offer education in all the specialized fields.

Washington is incontestably the best center in America for social work training. The many government bureaus, the libraries, the leading persons, the direct and immediate contact with the source of social trends all combine to make the Capital supremely preferable. Washington, plus the Catholic University—the center of Catholic culture—forms a natural setting for the education of social leaders.

A word about the alumnae may prove of special interest. The total membership of the N. C. S. S. S. alumnae is 408. This number includes both those who completed the two-year graduate course, and those who completed one full year. Of the individuals in social work positions at the present time, 39 per cent are in public welfare agencies, and 61 per cent in private agencies. Of this number 42 per cent are executives or supervisors, and 58 per cent are case workers and group workers.

The alumnae in social work positions are located in 31 states and the District of Columbia, in seven foreign countries and in Puerto Rico. In the public welfare agencies, alumnae are employed in child welfare, general public assistance, medical social work agencies, state agencies and national agencies. Thirty-nine of the number are in administrative capacity. In the private welfare agencies and institutions, alumnae are employed in child welfare, family welfare, medical social work, group work and community organization, on the faculties of both graduate schools of social work and sociology departments of colleges and universities; of this group 74 are in administrative capacities.

The School is looking forward to an increasing enrollment during the year 1939-1940, and would call attention at the present time to fellowships and scholarships available for that year. The list below includes only those scholarships open for that year; the fellowships held by first-year students who are eligible to return for the second year are not mentioned here.

During 1939-1940, fellowships and scholarships will be available as follows:

Fellowships—Five fellowships will be awarded. Students are nominated by the patrons who have created the endowments.

The *Queen Isabella Foundation* carrying full tuition and maintenance open to members of the Daughters of Isabella. (Two fellowships are available.)

Part Fellowships—Fellowships carrying part tuition and maintenance, open to residents of the diocese mentioned, are as follows:

1. The Mary Gess Schrembs Fellowship, donated by the Diocesan Council of Catholic Women, Cleveland, Ohio.
2. The Anna Clarke Hanna Fellowship, donated by the Diocesan Council of Catholic Women, San Francisco, Calif.
3. The Christine Parrott Donohue Fellowship, donated by Mr. Joseph Donohue, San Francisco, Calif.

Annual Fellowships—Three annual fellowships will be available: one to residents of the Archdiocese of St. Louis; one to residents of the Diocese of Cleveland; and one to members of the Young Ladies Institute on the Pacific Coast. The St. Louis and the Y. L. I. fellowships provide full tuition and maintenance. The Cleveland fellowship provides maintenance only.

Scholarships—A tuition scholarship will be available for a student designated by the Catholic Charities of the Archdiocese of New York.

Two loan tuition scholarships, sponsored by the Washington Auxiliary of the National Catholic School of Social Service, will be available for residents of the District of Columbia.

All candidates for scholarships or fellowships must be approved by the Admissions Committee of the School. Scholarships and fellowships are granted on the basis of a competitive examination. All candidates must hold the bachelor's degree from a college of recognized standing. Apart from exceptional reasons, all candidates must be not less than 21 nor more than 35 years of age.

Applications for scholarships must be submitted on or before April 1, 1939. Communications should be addressed to the Director, National Catholic School of Social Service, 2400 Nineteenth Street, N. W., Washington, D. C.

N. C. C. W. ACTIVITIES *in the* DIOCESES

DIOCESE OF OKLAHOMA CITY-TULSA, OKLAHOMA

AT THE quarterly board meeting of the Oklahoma City-Tulsa Diocesan Council of Catholic Women, plans were made for financing the religious vacation schools. A slogan was adopted for Press month: "Every N. C. C. W. member a subscriber to the *Southwest Courier*." Emphasis this year is being placed on the work of the committees on discussion groups and industrial problems. Discussion groups are to be organized throughout the diocese.

DIOCESE OF TOLEDO, OHIO

AFIVE-POINT program for Council groups, as suggested by the Most Rev. Karl J. Alter, Bishop of Toledo, was outlined by the Rt. Rev. Msgr. James S. Elder, dean of the Lima Deanery, at its meeting. This program includes state aid for Catholic schools, support of Legion of Decency, support of *Catholic Chronicle*, formation of study clubs and a fight against Communism.

DIOCESE OF LAFAYETTE, LOUISIANA

THE Libraries and Literature Committee is carrying on an active campaign during February to increase subscriptions to *Catholic Action of the South*. Subscribers to Catholic newspapers and magazines are being asked to save old copies for distribution in public places such as doctors' offices and bus stations. Parish units are being asked to distribute pamphlets on Christian doctrine and to sponsor Catholic libraries wherever possible.

Mrs. Sidney Fontenot, of Crowley, diocesan chairman, reported the organization of a non-sectarian committee in Crowley to assist in a crusade for better and cleaner literature.

DIOCESE OF FORT WAYNE, INDIANA

OVER 400 men and women enrolled in the Americanization classes held in the nine national parishes in Gary under the sponsorship of the Council of Catholic Women.

A group of those who were ready to receive their naturalization papers took part in the program which was a demonstration lesson.

"Corrective Speech in Reading" was demonstrated by Mr. Matysiak, who used the preamble of the Constitution of the United States as a model. A class in history was demonstrated by Mr. Corria, using the Oath of Allegiance. There was unison singing of America.

Mr. Linebarger, superintendent of Americanization and Adult Education for the State of Indiana, spoke on the cooperation of WPA adult education teachers with the Diocesan Council of Catholic Women in preparing aliens for citizenship.

Songs of her homeland and the story of her coming to America were presented by Mrs. Helen Pavlik.

Mrs. J. J. White, diocesan president, spoke at the South Bend Deanery meeting on organization, pointing out that well organized and cooperating parish units will result in a strong national organization that will be able to cope with the many difficult problems of the day.

Besides placing copies of *Our Sunday Visitor* in business establishments, members of Muncie Deanery have also had printed 1,000 copies of the pamphlet, "Meaning of the Ceremonies of the Mass," which they gave to interested non-Catholic friends.

The study club chairman of the Gary Deanery urged each family to form a discussion group and devote the dinner hour one night a week to a discussion of the articles from *Our Sunday Visitor*.

Members of the Logansport Deanery study clubs have access to the Catholic Book Shelf sponsored at the public library by the combined study clubs of Logansport. These books form a good source of material for club papers and discussions.

A leadership course on "The Means of Grace" was formed in the Hammond Deanery under the sponsorship of the deanery chairman on Extension of Religious Education. At the completion of the course, each member will organize a group.

Mrs. D. P. McDonald, diocesan chairman of study clubs, who attended the meeting of the American Catholic Sociological Society in Chicago, brought back notes from the discussion on Family Life: "Parents must be mindful of the influence that family relationships have upon children. They must realize the results of over-protection and solicitude as well as under-protection. The attitude of parents towards married life molds the attitude of the children. Vocational training for marriage and specific training for homemaking would aid the good life."

Special attention must be called to the publicity columns of the Diocesan Council of Catholic Women in *Our Sunday Visitor*. In line with the channelization of committee activities, parish chairmen send news of activities to the deanery chairmen, who compile a story of activities in the deanery for publication in the diocesan column.

DIocese of Hartford, Connecticut

FOR eighteen years the members of the Meriden Council of Catholic Women have been instructing Catholic children in religion in an institute for tubercular children, known as Undercliff and situated about two miles outside the city.

At Christmas time this year, the study clubs met in the recreation room, where was erected the Crib which was presented by the Meriden Council several years ago. After the singing of carols and the reading of the Christmas story, gifts of religious articles and toys and games were distributed.

DIocese of San Francisco, California

"PSYCHOLOGY" was the subject of a series of lectures by the Rev. George O'Meara, moderator, before the Marin County Council of Catholic Women.

During the year funds were raised to help financially boys

who wish to attend Catholic high schools in San Francisco, to pay the tuition of two girls to Catholic high schools, to help build a Catholic recreational center in Marin County, to buy gifts for inmates of institutions, and for Christmas parties for children.

DIocese of Scranton, Pennsylvania

"RELIGION in the Home," a monthly aid for the parents of pre-school children, was issued in the columns devoted to the Scranton Diocesan Council of Catholic Women in *The Catholic Light*.

Each article contains a reminder for the year, a practice for the month, a story of the month, a visit-to-church lesson, something-to-do, good night prayer, virtue for parents, pedagogy for parents and book-for-the-month.

To make the home so Catholic in atmosphere and action that the baby will through imitation learn his religion early is the aim.

DIocese of Seattle, Washington

"HOME, Church and School, Custodians of the Nation's Christian Democracy" was the theme of the Southern Deanery meeting of the Seattle Diocesan Council of Catholic Women.

Mrs. Claude E. Story, diocesan president, spoke on "Membership in the Diocesan Council of Catholic Women." "Diocesan Progress" was outlined by Mrs. Robert N. Moen, past president. A study club forum was held in Seattle which included discourses on the papal teachings on social justice. Talks on the sacraments and helpful suggestion on public speaking were also parts of the day's program.

Southern Deanery and Vancouver will be hosts at the centenary celebration of the establishment of the first church in the Northwest in Vancouver.

DIocese of Rochester, New York

UNDER the auspices of the diocesan Family and Parent Education Committee, a two-day conference on this subject was held in Rochester. Miss Mary Graham Hawks, past president of the National Council of Catholic Women, was the principal speaker. Open discussion, demonstration meetings and exhibits of books and materials helpful to parents formed part of the conference. On the second day, Miss Hawks consulted with interested persons.

DIocese of Savannah-Atlanta, Georgia

PLANS to complete the work of organization of a diocesan council, begun in October, are under way in the Diocese of Savannah-Atlanta. The diocesan president, Mrs. Joseph E. Kelly, of Savannah, presided at a meeting of the Savannah District held at the Catholic Woman's Club in Savannah, January 20. Mrs. Kelly addressed the gathering, outlining the program to be undertaken by the Council through its affiliated organizations.

A stirring address on the National Council of Catholic Women was given by Rev. J. T. McNamara, pastor of the Cathedral of St. John the Baptist. Father McNamara will direct the work of the study club committee whose goal is a study group in every parish and every affiliated organization.

Other committees and their chairmen include: Legislation, Mrs. Thomas F. Walsh; Industry, Miss Helen Roe Nugent; National Catholic School of Social Service, Miss Elizabeth Moriarity; Publicity, Miss Kate Latham, who will also serve as chairman of the committee on Constitution and By-Laws. A question box will be maintained by a committee headed by Miss Ernestine Walsh. Mrs. John S. Howkins will serve as parliamentarian.

Officers for the Savannah District include: Mrs. Kelly, president; Miss Walsh, vice president; Miss Genevieve Harty, recording secretary; Miss Nugent, corresponding secretary, and Mrs. Latham, treasurer.

Rev. Joseph Moylan, pastor of the recently dedicated co-Cathedral of Christ the King in Atlanta, is diocesan spiritual director.

DIOCESE OF EL PASO, TEXAS

NO MORE interesting report has been received at headquarters than the little booklet giving the history of the El Paso Diocesan Council of the National Council of Catholic Women, compiled by the Historical Committee of the El Paso Council, and presented at the annual convention in October 1938.

Most Rev. Anthony J. Schuler, S.J., Bishop of El Paso, recognizing the great value of the report, not only for the Council itself but for the diocesan records, arranged to have this publication printed in pamphlet form. We only wish the supply were sufficient to send a copy to each of the diocesan councils.

Beginning with the organization in 1921 of St. Patrick's Cathedral Parish Council, the story continues through the organization of a second parish council during the same year in St. Joseph's parish, until the organization of a diocesan council in 1922. When one realizes the character of the Diocese of El Paso, the limited facilities for religious instruction, the great work in immigration necessitated by the large Mexican population, one must realize something of the zeal and devotion of the women who pioneered in this field. The first diocesan president, Mrs. J. D. Campbell, have devoted service to the cause for many years. So too, did the first vice president, Miss Anne LeBaron. These and many other names are embodied in this very detailed history of the Council from the time of its initiation down to October 1938.

As the years go by, it will be a treasure of precious memories to the members of the Council and to those who follow after.

The history relates the achievements of the Council in the establishment of boarding homes for Catholic young women; traveling aid; Girl Scout work; immigration activities; study clubs; the establishment of a Diocesan Federation of Catholic Parent-Teacher Associations; the story of the way in which active support was secured from both county and city health officers; the problem of transportation for the children in the parochial schools; cooperation with Newman Clubs; participation in an inter-diocesan convention held at Santa Fe in 1932; initiation of the movement to secure the services of a social case worker in order to develop the work of the Catholic Welfare Bureau, which brought about the employment in August 1937 of one of the graduates of the National Catholic School of Social Service, who went to El Paso as executive secretary of the Catholic Welfare Association; the cooperation of the Council of Catholic Women with the representative of the Bureau of Immigration of the National Catholic Welfare Conference, whose headquarters are in El Paso; the services rendered to the CCC camps.

To the report, much study must have been devoted and we congratulate the Historical Committee: Mrs. W. L. Brown, chairman; Mrs. Daniel O'Keefe; Mrs. C. E. Kelly; Mrs. Paul Gallagher; Mrs. Frank Lyons.

To this must be added the supplementary report for 1938 of the Committee on the Extension of Religious Education in which Mrs. C. E. Kelly is chairman. Thirty-three educational schools were conducted during the summer with an enrollment of 3,267 children and having 830 first Communions during the summer.

The Catholic Youth Movement was organized on a parish basis, in April 1938, with youth recruited originally from three English speaking parishes. It has now grown healthily and satisfactorily throughout the diocese. Regular weekly meetings of the C. Y. O. are held, at which spiritual talks are heard, debating teams encouraged, open forums held and social activities encouraged. Mrs. Charles Ross is the diocesan chairman for youth.

Special mention should be made too of the growth and development of the Parent-Teacher Associations, which are enriching and contributing constructive education to the schools of the diocese. Mrs. Hugh McGovern is the P.-T. A. chairman. Mrs. Daniel O'Keefe is the president of the diocesan Council.

REPORT ON CHRISTMAS CRIBS

MANY outstanding reports were received on the erection of Christmas cribs, both indoors and outdoors, this year, indicating the growth of the movement initiated at the 1936 convention of the National Council of Catholic Women at the suggestion of Mrs. John Bell Hood, who at the 1937 convention became the national chairman of the newly formed National Committee on Shrines in the Home.

In December of 1936, acting upon the suggestion of Mrs. Earl R. Reynolds, who brought back the idea from the Galveston convention, the Illinois Club for Catholic Women erected a crib at the historic site of the "Water Tower" in Chicago. This tower, at a prominent location, is a well known landmark, being one of the very few buildings in a wide area that was not destroyed in the Chicago Fire. Countless thousands pass this "Water Tower" each day, but the traffic is especially heavy at the close of the business day. For that reason, it was arranged to have massed choirs give concerts at the crib each day during the Christmas season between the hours of 5:30 and 7:30 p. m.

The crib was erected in 1937 and again in 1938. In 1937 there was reported only one other outdoor crib in Chicago, but in 1938 many additional outdoor cribs were erected, among them the one at Longwood, Academy of Our Lady.

In Clarksdale, Mississippi, what was believed to be the first in the diocese, certainly the first in the district, was an outdoor crib erected under the direction of the national chairman. Christmas hymns were sung before the crib and loud speakers were erected for midnight Mass.

Going westward, St. Margaret's Academy Alumnae Association, Minneapolis, sponsored an outdoor crib for the first time this Christmas at the school. It was located on the front porch with a large stone archway as the setting for the crib. The crib consisted of a life-size painting of the Christ Child and Joseph and Mary. Scenery of Jerusalem with the lighted star of Bethlehem shone in the distance and formed the background.

From the Southwest comes the report of a crib erected in the civic square by the Catholic Women's Activities Club, Oklahoma City. Life-size figures were placed in the park fronting the municipal auditorium. Tall cedars and firs covered with thousands of colored lights made a background for the stable and the figures. Wise men on camels were seen at a distance as they followed the Star of Bethlehem.

All through Christmas week carols were sung each night and Boy Scouts kept guard over the manger. Thousands of voices, including those from the various public and private schools and Catholic and non-Catholic churches sang each night. Bands from the public schools and orchestras from private schools played at various times.

The *Tennessee Register* sponsored a contest for the most impressive Christmas display among the Catholic young people's groups of Nashville. The Catholic Youth Organization of St. Ann's Church erected on the lawn of the Church a life-size Christmas display in cardboard.

From Detroit comes the report of at least six parish cribs and one crib downtown. At the crib built by St. Albertus Parish Council, carols were sung by the children of the parish and the devout paused to say a prayer, kneeling on the pavement. At St. Mary's of Redford, on the highway to Lansing, a huge outdoor crib stood in the midst of shrubbery, lighted at night. An arrangement whereby an automatic record-changing victrola broadcast from loud speakers made it possible to render carols and hymns day and evening. Motorists driving out Lake Shore Road during the Christmas season parked in long lines along the road and left their cars on side streets to visit the crib of St. Paul's, Grosse Pointe. The Parish Council and the Parent-Teacher Association of St. Anthony's Parish and the Visitation Parish Council also erected cribs on the church lawn, each being visited by countless hundreds, Catholics and non-Catholics.

In addition to sponsoring Christmas cribs, the Committee on Shrines in the Home has unceasingly advocated family shrines in the home the year around.

During Catholic Press Month—

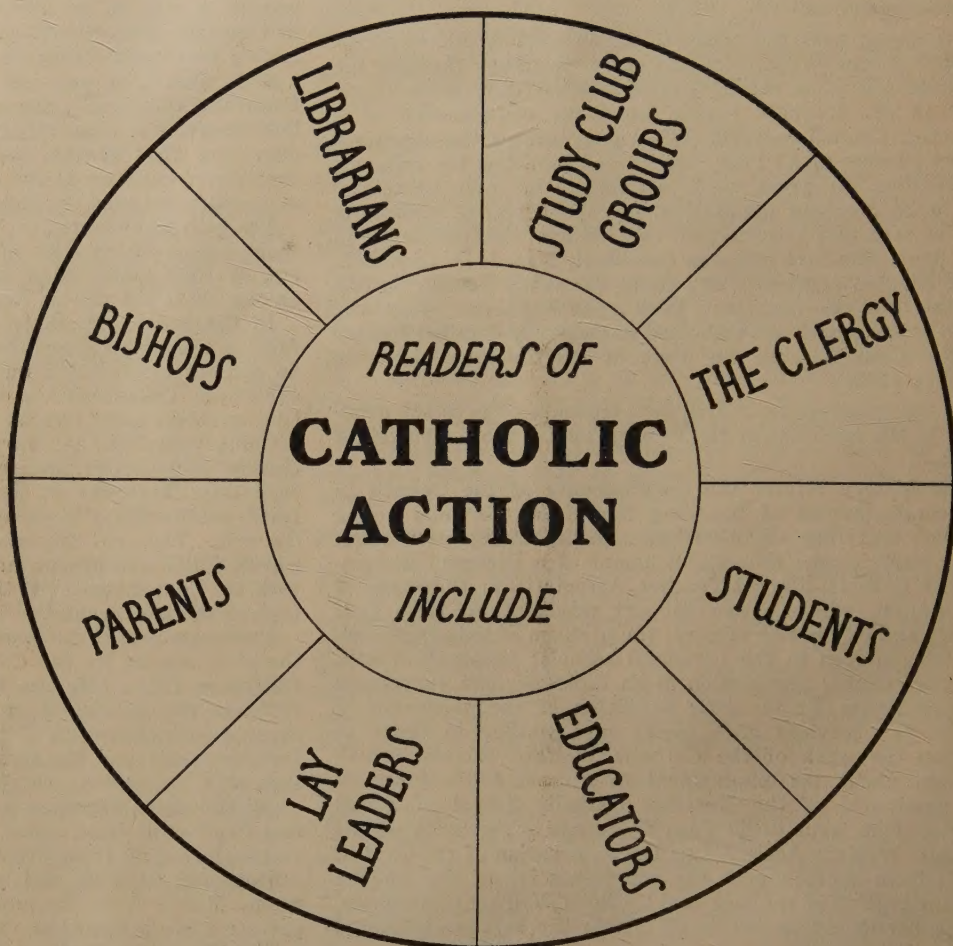
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